

BRAHMA SUTRA

CHAPTER 3

4th Pada

1st Adhikaranam to 17th Adhikaranam

Sutra 1 to 52

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Lecture 306

- 3rd Chapter – 3rd Pada Over.

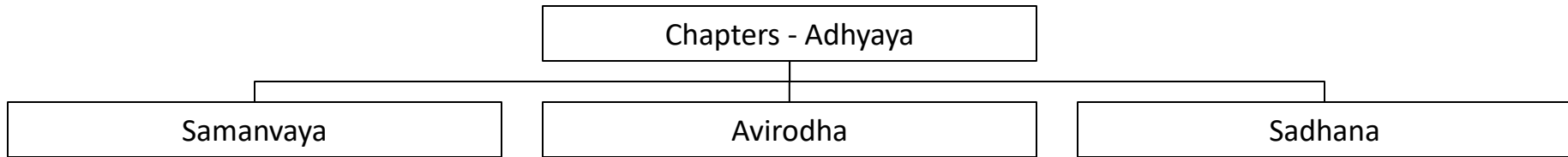
Sutra 66 – 36 Adhikaranam :

दर्शनाच्च ।

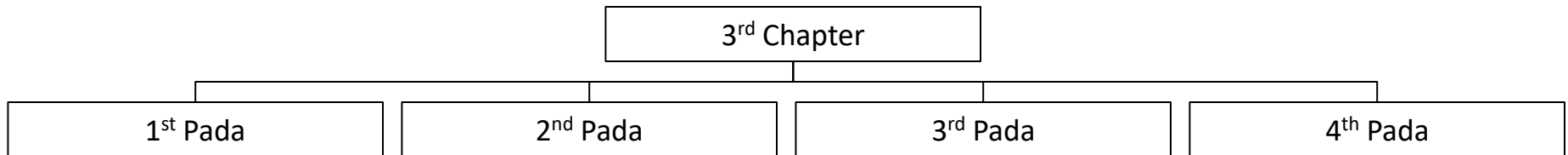
Darsanaccha ।

And because the Sruti (scripture) says so (shows it). [3 – 3 – 66]

- Biggest Pada / Sutras – In Brahma Sutra – 1 Year to study.
- Purva Mimamsa based heavily.



- Moksha Sadhya Siddhartham, Sadhanani



1st Pada :

- Gathi Avagathi Vichara, Panchagni Vidya of Chandogyo and Brihadaranyaka Upanishad.
- How Jivas go by Zig Zag Motion, Countless Janmas, old Age, Separations Maranam.
- Purpose of travel of Jiva is to Know what is Samsara.
- Samsara = Transmigration Travelling from body to body.
- Saraha = Gamanam, Sru = Sarati, Samyak Gamanam. Sharirat, Shariram Prati Gamanam.

- Not Uniformly going Upwards as in evolution theory.
- Unicellular, Human, Superhuman science, Graph Upwards motion, Veda – Sense Graph – Up and Down Snake and Ladder Game.
- Jiva Helplessly travels from Shariram to Shariram.
- Prathama Pada concentrates on travel for Vairagya Utpadanam
- Samsara Vichara Dvara Vairagyam Utpadanam, Most important supplement aspect of Jnanam.
- Vairagya Rahita Jnanam = Academic study, Scriptural scholarship.
- Jnanam fruitful when Vairagyam Detachment is there.
- Vairagya Sadhana is Significance of 1st Chapter.

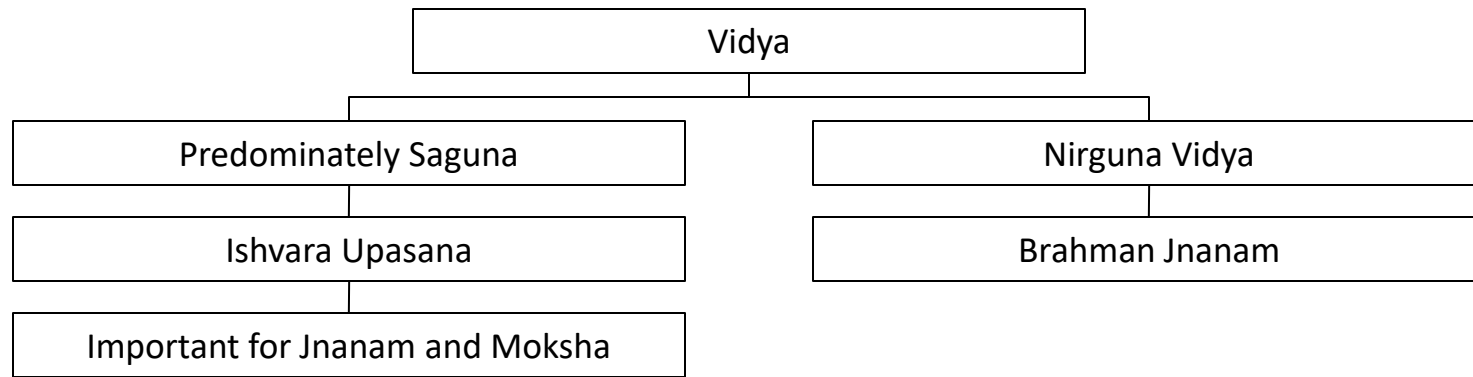
2nd Pada :

- Tat Padartha, Tvam Padartha Vichara.
- Analysis of Tat, Tvam Pada nature of Jivatma and Paramatma Very important Sadhana because Mahavakya Meaningful when, Tatu and Tvam is Understood.
- Pada Jnanam is Vakya Jnayasya Sadhanam.
- Knowledge of words is necessary meaningful for Knowledge of Sentence.
- Sentence Made of words.

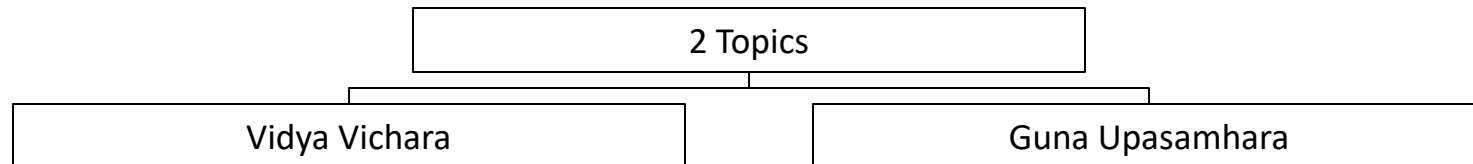
Pada	Samuhaha Vakhyam
Angam Jnanam Angi Jnayasya Sadhanam	Angi

- Tvam – Thru Avasta Traya Viveka Vichara.
- Ishvara Svarupam also Analysed, Sadhana for Mahavakya Jnanam and through Jnanam - Moksha

3rd Pada :



- Without Upasana, No Sadhana Chatushtaya Sampatti.
- Karma Yoga - Sadhana for Viveka and Vairagyam, Vedic Upasanas – Not Prevalent now therefore Dry.
- Panchagni Vidya, Ashta Visishta Prana Upasana, Pankta Brahma Upasana not Prevalent.
- Vedic Upasana replaced by Puranic and Agama Upasana - Play dominant role.
- Which Upanishad can be combined and treated as one and which cannot be combined.
- Bheda, Abheda Vichara, when Upasanas combined, attributes must be combined, called Guna Upasamhara.



4th Pada Named :

- Guna Upasamhara Pada, Includes Vidya Bheda - Abheda Vichara.
- Never neglect Upasana, physical worship - Kahika karma oral worship - Vachika karma.
- Upasana - Mental activity.

Definition :

- Saguna Brahma Vishaya Manasa Vyapara, No body, no speech, purely mental activity God centred mental activity.
- Worry – Not Upasana, - Mental Japa, Puja, Parayana Pilgrimage = Upasana.

Upasana Gives 4 Important Virtues

- Develops Antarmukhatvam
- Turns extroverted

- Ekagrata

- Expansion of Mind

- Chitta Shudhi
- Karma Yoga – Also gives Chitta Shudhi

- Never neglect Upasana, Now may not practice Vedic Upasana - Only Puranic, Agami Upasana.
- Uddava Gita - Bagavatam – Krishna Upasana.

4th Pada introduction :

Topic :

- Sadhana, Brahma Vidya Anga Sadhanani.
- Subsidiary Sadhanas contributing to Brahma Jnanam.
- Sadhanas useful for contributing to Brahma Jnanam.
- Karma Yoga - Useful for Atma Jnanam and Upasana.
- If person practices Karma Yoga, then only Samatvam.

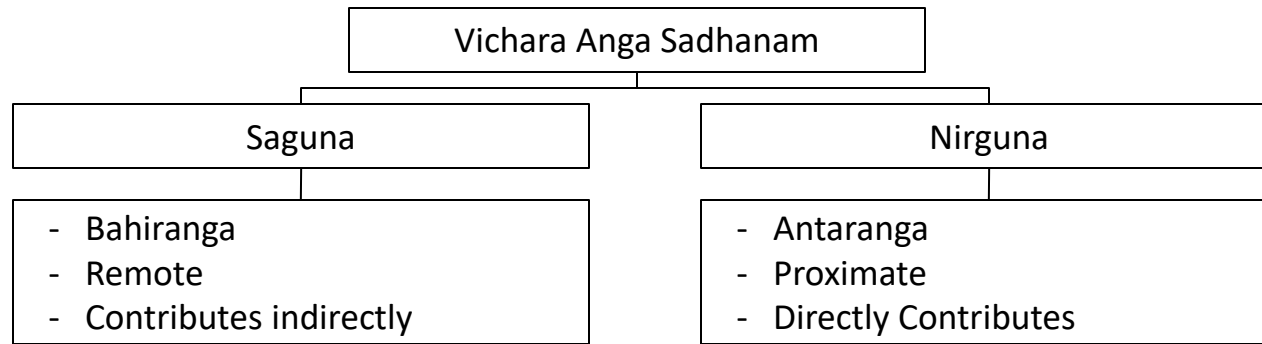
Gita :

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

- If mind turbulent, brooding over past, future, can’t practice Saguna Upasana or Nirguna Jnanam - Which requires Sadhanas.
- Upasana requires disciplined life.

4th Pada :



- All rituals are Bahiranga Sadhana, not directly contribute to Jnanam – Gives Viveka, Vairagyam.
- Karma, charity, pilgrimage, yoga Asanas come under Bahiranga Sadhana.
- Yoga for fitness of body, Car, problematic wife, = Bahiranga for Vairagyam.
- Sarva Apeksha Nyaya, Anything will contribute to Bahiranga Sadhana.
- Sadhana Chatushtaya Sampatti, Vedanta Sravanam, Mananam, closer to Atma Jnanam - Are Antaranga Sadhana.
- Bahir Anga Sadhana can be reduced when person has come to serious Antaranga Sadhana.
- Bahiranga Sadhana droppable, Antaranga Sadhana Undroppable.
- Sadhana Chatushtaya Sampatti, required after for Sravanam / Mananam / Nididhyasanam.
- After Jnanam Viveka, Vairagya, Sadhana Chatushtaya Sampatti continues.
- Every stage of life = Ashrama Brahmacharya, Grihasta Ashrama.

In marriage one mantra :

- 'Dvanat Moksham Apruyam'
- Use Grihasta Ashrama for Jnana Yogyata, Jnana Prapti, Moksha.
- In India, all activities for Moksha, 17th Adhikaranams – 52nd Sutra.
- Karma Yoga – Discussed in 4th Pada, 4th Pada is Basis Karma Yoga in Gita.

Sutra 1 :

पुरुषार्थोऽतश्शब्दादिति बादरायणः । Purushartha'tah sabdaditi baadarayanah ।

From this (Brahma Vidya or Brahma Jnana results) the purpose or the chief object of pursuit of man, because the scriptures state so; thus (holds) the sage Badarayana. [3 – 4 – 1]

General introduction to Adhikaranam :

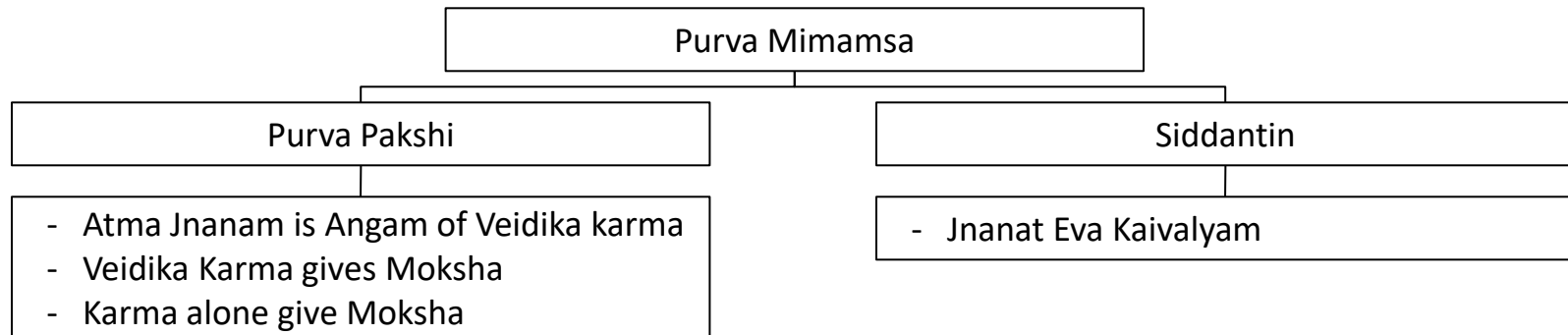
- Purushartha Adhikaranam – 17 Sutras, Biggest Adhikaranam – In Entire Brahma Sutra.

a) Vishaya :

- Atma Jnanam.

b) Samshaya :

- Can Atma Jnanam give Moksha Phalam independently or not?



- Without limb, no whole – Anga Hinaha – Vikalantaha.
- Karmas full, whole, only when Angas are there, karma produces result Atma Jnanam completes karma.

Siddantin :

- Atma Jnana Na karma Angam, not karma Apeksha, Atma Jnanam itself gives Phalam – Biggest Phalam of Parama Purushartha – Moksha.
- Atma Jnanam is Svatantram, Stands independently.
- Kevala Jnanat Moksha Phalam, extremely important for Vedanta.

General Analysis 1st Sutra :

- Jnanam gives Svatantra Phalam, declared by Veda itself.

Corollary of Purva Pakshi :

- Along with Jnanam rituals should always be Practiced.
- Sanyasa should never be taken Purva Mimamsaka Purva Pakshi – Threat to Sanyasa Ashrama.
- Vyasa, Krishna were Grihastas Veda Pramanat, Jnanat Eva Moksha – Essence of 1st Sutra.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ १॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- One who knows Brahma Merges into Brahman.
- Brahman Vitu, Brahman Aikyam Prapnoti.
- Brahman Prapti is highest Purushartha.

Prapti :

- Ananda, security, Sarva Prapti mere knowledge enough – For Jnanam to give Moksha no karma required.

b) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahma Vitu Apnoti Param knower of Brahman attains highest Purushartha.

c) Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार- यत्विति
तं होवाच यद्वै किञ्चित्दध्यगीष्टा नामैवैतत् ३

**So'ham bhagavo mantravidevasmi natmavicchrutam heyva me
bhagavaddrsebhystarati sokamatmaviditi soham bhagavah
socami tam ma bhagavanchokasya param tarayatviti
tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II**

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

- One who knows Atma , crosses sorrow Jnanam removes sorrow - Dukha Nivritti and attains Sukham (Sukha Prapti).
- Both together = Moksha, therefore Veda Pramanam gives Jnanam Svatantram.

Word Analysis :

a) Purushartha :

- There is direct benefit.

b) Ataha :

- From self knowledge.

c) Shabdat :

- Since this is declared by Sruti.

d) Iti Badarayana :

- This is view of Vyasa, Badari Vanam Asya Saha Badarayana, Badara = Elanda Pasham.

Significance :

a) Purushartha = Phalam = Result sought by human :

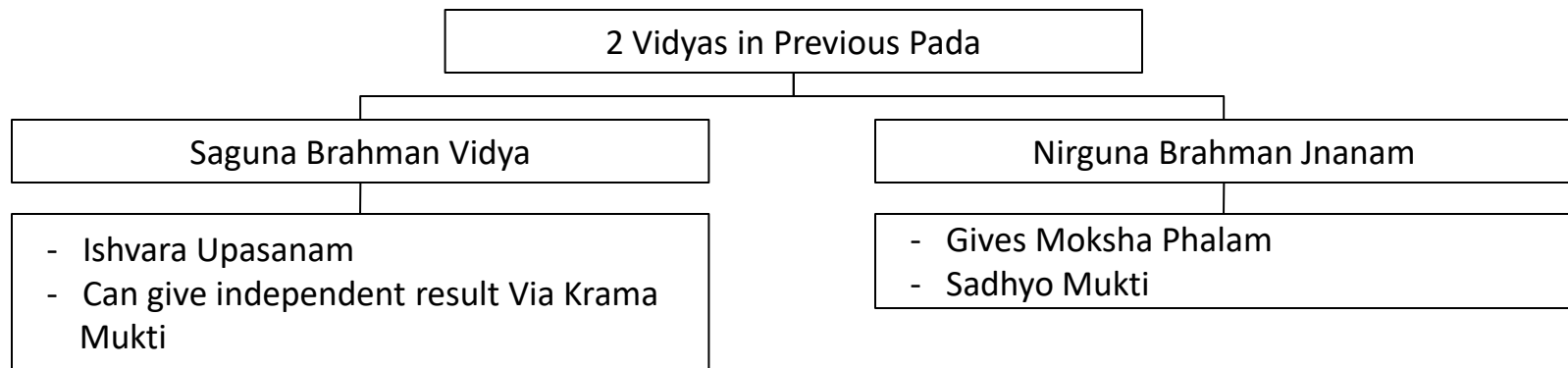
- Dharma, Artha, Kama, Purushartha.
- Karma Phalam, Jnana Phalam, Upasana Phalam called Purushartha, here it is Moksha Phalam.

b) Ataha :

- From this Vidya.

c) Hi :

- Pronoun - Previous Pada analysed Upasana = Vidya.
- Vidya can produce Svatantra Phalam without joining karma.



- Ataha - Refers to previous Pada.

d) Shabdat :

- Sruti Vakyat, It is declared, supported by, endorsed by, Veda Pramanam Mundak, Taittiriya, Chandogyo...
- Study every Upanishad and find out, where it says Jnanat Moksha Keno, Katha... home work.

e) Iti Badarayana, Vyasa, Siddantin :

Sutra 2 :

शेषत्वात्पुरुषार्थवादो
यथान्येष्विति जैमिनिः ।

Seshatvatpurusharthavado
yathanyeshviti jaiminih

Because (the self) is supplementary (to sacrificial acts), (the fruits of the Knowledge of the Self) are mere praise of the agent, as in other cases; thus Jaimini opines. [3 - 4 - 2]

General Introduction :

Siddantin :

- Jnanat, Kevalat, Svatantrat Moksha Phalam.

Purva Pakshi :

- Purva Mimamsa - Jaiminihi

Objection :

- 6 Sutras – Sutra 2 to 7

1st Sutra : Siddantaha

Objection :

- Jnanam can't give any benefit independently, Vedasya Tatparyam Nasti.

Purva Mimamsa Sutra :

“आम्नायस्य क्रियार्थत्वादानार्थक्यमतदर्शानाम्,
तस्माद- नित्यमित्युच्यते” ॥ १ । २ । १ ॥

“The purpose of the Veda lying in the laying down of actions, those (Parts of it) which do not serve that purpose are useless, and in these therefore is the Veda said to be non-eternal(I e., of no Permanent Value)”[1 – 2 – 1]

- Discussed in Brahma Sutra : Tu – significant.

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

Sutra 2 : (17 Sutras)

शेषत्वात्पुरुषार्थवादो
यथान्येष्विति जैमिनिः ।

Seshatvatpurusharthavado
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Because (the self) is supplementary (to sacrificial acts), (the fruits of the Knowledge of the Self) are mere praise of the agent, as in other cases; thus Jaimini opines.[3 - 4 - 2]

- Purushartha Adhikaranam - Important from Advaitin's stand point.
- knowledge by itself capable of giving Moksha, does not require extraneous factor to assist it in producing result.
- For arrival, rise of knowledge require several Sadhanas, factors, karma, Puja, Upasana, pilgrimage.
- Once knowledge has risen, that knowledge single Handedly capable of giving liberation.
- Utpatti Artham – Anya Apeksha.
- Sutra 1 is Pratigya Sutram, Make statement 1st – Give logic later.
- Ataha Purusharthaha, Kevala Jnanat Eva - By Sheer self knowledge – Param Purushartha – Moksha possible.
- Why? Shabdat – Shastra Pramanat – Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Chandogyo Upanishad :

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भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
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- Sutra 2 to 7 - 6 Sutras – Jaimini Sutra – Purva Mimamsa Sutra.
- Jaimini – Mere Jnanam can't produce any Phalam.

2nd Sutra :

- Jaimini = Purva Pakshi

Technical Argument :

- Purva Mimamsa Matam – Whenever Jnanat Eva Kaivalyam is mentioned, don't take seriously.
- Pramana Vakyam for us – Jnanat Kaivalyam.
- Tarati Sokam... (Chapter 7 - 1 - 3) Braheiva Vedam, Brahma Bavati is Artha Vada. Glorification, not fact.

General Analysis of 2nd Sutra :

- Purva Mimamsa analysis – Veda Purva Mimamsa – word reserved for, reverential enquiry for Veda.
- Laukika Worldly - Enquiry called Vichara.

Ishvara Pranita Grantha :

- Vedic enquiry – Mimamsa, Veda Purva enquiry = Purva Mimamsa.
- Veidika karma, Karma Khanda ritual enquiry, Veda anta enquiry = Uttara Mimamsa.
- Veidika karma involves several accessories, factors, Yajamana, Priest, Agni Kunda, oblations, mantras, components for a karma.

Yaga Karma / Yagya :

- Composite entity consisting of several factors.
- Composite ritual called Angi - Every factor called Anga – Karma Angas put together = One Agni - Ganapathy Homa.

Mundak Upanishad :

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

plavā hyete adṛḍhā yajñarūpā aṣṭādaśoktamavaram yeṣu karma |
etacchreyo ye'bhinandanti mūḍhā jarāmṛtyuṃ te punarevāpi yanti || 7 ||

Undependable (Frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower ceremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [1 – 2 – 7]

Angam	Angi
- Accessory - Many	- One

Technical Word :

- Karma Anga Samskara = Refinement of Anga.
- Many Anga fit for ritual, called Anga Samskara.
- Activities for purification of Angas - Remove husk from paddy with mantra = Samskara.
- Vilvam for Shiva Nama Archana.
- Priest cleans with religious water, Prokshanam with Gayatri Mantra :

ॐ भूर्भुवः स्वः
तत्सवितुर्वरेण्यं ।
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah
Tat-Savitur-Varennnyam |
Bhargo Devasya Dhiimahi
Dhiyo Yo Nah Pracodayaat ॥

Om, (that Divine Illumination which Pervades the) Bhu Loka (Physical Plane, Consciousness of the Physical Plane), Bhuvar Loka (Antariksha or Intermediate Space, Consciousness of the Prana) and Swar Loka (Swarga, Heaven, Consciousness of the Divine Mind), On that Savitur (Divine Illumination) which is the Most Adorable (Varenyam), and which is of the nature of Divine Effulgence (Bhargo Devasya), I meditate, May that Divine Intelligence (Dhiyah) Awaken (Pracodyat) our (Spiritual Consciousness). [Verse 1]

- Proksham = Anga Samskaraha.
- If Yajamana has to enter wedding and Upanayanam, karma Anga Samskara.
- Yajamana fit for ritual only after Upanayanam.
- Vivaha = Samskara of Yajamana Some Samskara - Purification for material, Yajamana, Ritvik.
- Anga Samskaras many, vast, varied using appropriate material.
- Ladle – Wooden only - Made out, All called Anga Samskara but they can't produce result by themselves.
- Purified flower used for ritual, then Angi ritual produces Phalam.
- Angam does not produce Phalam, Angam assists Angi to produce Phalam, Secondary material will help to produce result.

Angam :

- Invalid by itself – Kevala Angam, Anga Samskaras are Nishphalam.

5th Point :

- In some places in Veda of Drivya Samskara, Materials of ritual, Phalam mentioned.

How to Handle Veda Vakya?

- Logically Anga Should not have Phalam.
- We have to Utilise one Purva Pakshi Adhikaranam in this Adhikaranam.
- Parna Mayi Adhikaranam, Yasya Parna Mayi Juhur Bavati Nasaha Papam Slokam Srunoti.
- Vedic Ritualist has to use Woodle ladle to offer oblation made of Palasha tree this is Samskruta Karma Anga Drivyam.

- Making Ladle = Angam, not ritual – Logically Nishphalam.
- Saha Na Papamgu Slokamgu Srunoti.

Phalam :

- Yajamana will not listen to Dukha news, all news heard is good.

Om Bhadram Karnebhih Shrnuyama Devah :

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।
व्यशेम देवहितं यदायूः ।

Om Bhadram Karnebhih Shrnuyaama Devaah |
Bhadram Pashyema-Akssabhir-Yajatraah |
Sthirair-Anggais-Tussttuvaamsas-Tanuubhih |
Vyashema Devahitam Yad-Aayuh |

Om, O Devas, May we Hear with our Ears what is Auspicious, May we See with our Eyes what is Auspicious and Adorable, May we be Prayerful (in Life) with Steadiness in our Bodies (and Minds), May we Offer our Lifespan allotted by the Devas (for the Service of God), [Verse 1]

- Phalam should not be taken literally - By itself Nishphalam.
- To encourage Yajamana and warn Yajamana to use Parnamayi Juhu.
- Not Pramana Vakhyam – Only Artha Vada Vakhyam.
- When ladle used in ritual, assists in producing final Yaga Phalam.

General Rule :

- Anga Phala Bhodhana Vakyam, Arthavadaha.
- Statement which recognises Phalam is Artha Vada Phalam, Angi Phalam Bhodhana Vakyam = Pramanam.
- Parna Mayi Nyaya - Apply this principle in Atma Jnanam.
- Atma Jnana Phala Bodhaka Vakyam... is Artha Vada, Parna Mayi Vakya Vatu.

Reason :

- Atma Jnanam is Angam, Parna Mayi vatu.

How do you say Atma Jnanam is karma Angam?

- Without Atma Jnanam, person can't become Yajamana of Vedic ritual.
- Without Atma Jnanam person can't be Yajamana to perform Karma / Yagya Kartru Karakam.
- Ladle, Vilvam Requires Samskara Ritualist requires Samskara.
- Atma Jnanam makes him Samskruta Purusha to perform ritual.
- Most of Vedic rituals for higher Loka Praptihi – Buar Loka – Etc, Purva Janma papa Nasha.
- If I am body, during death, I am finished for good.
- Materialist never accepts Svarga, Sraddha – Deha Atma Vadis, no Para Loka, no ritual for his own Gathi or for father.
- Veidika karmas only if I, believe - I am someone different from body.
- Deha Vyatirikta Atma Jnanam required, only then Accept Punya, Papam, Slum = Naraka, Poes Garden = Svarga.
- Atma Jnanam makes me eligible for religious activities.
- Karma Anga Samskara... faith in Veda Pramanam is Samskara process, - Faith in knowledge I am different from body.
- Atma Jnana Samskaram... Deha Vyatirikta Atma - Is required for karma is 1st point :

2nd Point :

- Atma Jnanam is karma Anga Samskaram.

3rd Point :

- Like Para Mayi, where Atma Anga Phalam is mentioned, all Vakyam regarded as Artha Vada.
- Similarly, Tarati Shokam Bavati is Artha Vada.
- After listening to Vedanta, should be more enthusiastic to do rituals.
- Class is appetiser for Yagya Anushtanam.

Summary of Main Argument :

1st :

- Atma Jnanam is Angam, factor for Veidika karmas

2nd :

- Atma Jnanam is karma Angam.

3rd :

- Atma Jnana is Nishphalam by itself, because it is karma Angam.

4th :

- All Atma Jnana Phala Vakyam is Artha Vada – Glorification.

Conclusion :

- Study Brahma Sutra, do ritual, Attain Svarga – Svarga Alone called Moksha in Purva Mimamsa.

Christianity :

- Going to heaven is Moksha, Svarga Lokaha.

Katho Upanishad :

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद्वितीयेन वृणे वरेण ॥ १३ ॥

sa tvamagniṁ svargyamadhyeṣi mṛtyo prabrūhi tvaṁ śraddadhānāya mahyam |
svargalokā amṛtatvaṁ bhajanta etadvitīyena vṛṇe vareṇa || 13 ||

P Death! Thou knowest the fire sacrifice which leads to heaven; explain that to me, for I am full of faith, that (Fire) by which those who aim at the attainment of heaven, attain immortality, I pray for this as my second boon. [1 – 1 – 13]

- Atma Jnanam – Nishphalam.

This is General analysis of 2nd Sutra :

Word analysis :

a) Seshatvat :

- Since the self is connected with karma.

b) Purushartha Vada :

- Statements of direct benefit are only Artha Vada figurative.

c) Yatha Anyeshu :

- As in other situations, Parna Mayi Vakya watu.

d) iti Jaimini :

- This is the view of Jaimini.

Significance :

- Vyasa - Guru of Jaimini - How Jaimini Purva Pakshi?
- Ananda Giri – Commentary – Nyaya Nirnaya.
- Jaimini not real Purva Pakshi, knows Atma Jnanam gives Moksha.
- To show dialogue, Samaveda method - Vyasa, Jaimini names given - Jaimini has no confusion.

Sutra 2 :

**शेषत्वात्पुरुषार्थवादो
यथान्येष्विति जैमिनिः ।**

**Seshatvatpurusharthavado
yathanyeshviti jaiminih**

Because (the self) is supplementary (to sacrificial acts), (the fruits of the Knowledge of the Self) are mere praise of the agent, as in other cases; thus Jaimini opines.[3 - 4 - 2]

Revision :

Vyasa :

- Atma Jnanam sufficient to give liberation without any other ritual.

Sutra 1 :

- Pratigya Sutram Shabdat Shastra Pramana.

Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार- यत्विति
तं होवाच यद्वै किञ्चेतदध्यगीष्टा नामैवैतत् ३

**So'ham bhagavo mantravidevasmi natmavicchrutam heyva me
bhagavaddrsebhystarati sokamatmaviditi soham bhagavah
socami tam ma bhagavanchokeasya param tarayatviti
tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II**

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

**Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]**

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- Atma Vitu Braheiva Bavati...

Sutra 2 – 7 :

- Jaimini – Purva Pakshi not Acceptable. Kevala Jnanam, no liberation.
- Atma Jnanam, Karma Angam, Enhances efficiency of Karma, Boosted Karma gives liberation.

4 Technical Points :

a) Atma Jnanam is only kartru Samskara Roopam :

- Makes Vedic ritualistic Eligible for Vedic ritual.
- Kartru Yagya Samskara Rupam, how it makes Ritualist eligible?
- Only when Jiva knows I am different than Body, Jiva Survives death of Body, Jiva can Acquire Punyam, Jiva can Travel to Svarga, Jiva does ritual.
- Existence, Survival, Travel of soul, Acquisition of Punyam going to Svarga Known only through Veda Pramanam.
- Nastika, Materialist , will not accept Deha Vyatirikta Atma.
- Astika believes in Atma, based on Vedas and therefore can do Punya karmas - To go to higher Lokas and avoid papa.
- Does karma out of fear of lower Lokas. Atma Jnanam Kartrum Samsara Rupam.

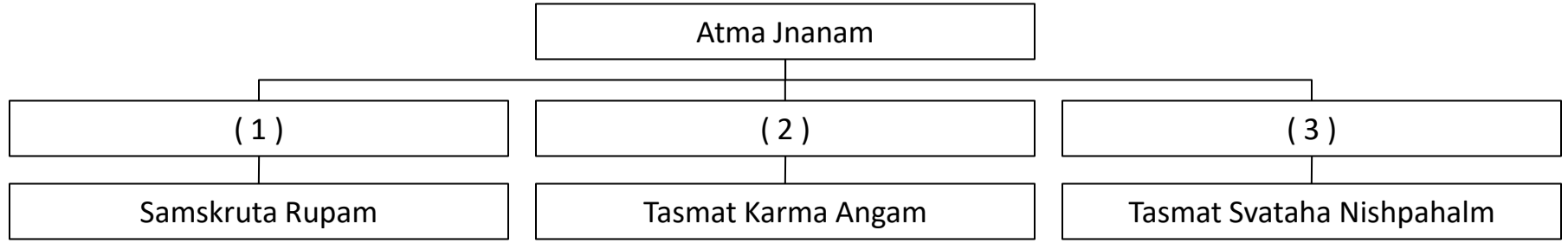
b) Atma Jnanam :

- Part of ritual, karma Angam, makes Yajamana eligible, Kartru Samskara Dvara karma Angam Bavati.

c) Atma Jnanam is Svataha Nishphalam Angam can't produce independent result :

- Angi produces independent result - Angam assists Angi to produce result - by itself has no benefit.

Nyaya :



4th Point :

- Therefore Atma Jnana Phala Bodhaka Vakyam = Artha Vada.
- Since Atma Jnanam doesn't have independent result, wherever Veda Mentions.
- Independent result, don't take seriously – Karma Anga Rupatvat – No Independent result.
- If Veda gives independent result, take it as Arthavada.
- Karma Phalam logically Anityam, if Veda tell Karma Phalam is Nityam take it as Artha Vada, not literally.
- Atma Jnanam Svataha no Phalam, All Pramana Vakyam in 1st Sutra by Vyasa.
- Tarati Shokam Atma Vitu.. [Chapter 7 – 1 – 3]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmaavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Hence Cool Down!

Example :

- Parna Mayi Vakhyam – Parna Ladle karma Angam, No Phalam by itself.
- Phalam mentioned in Veda is “Artha Vada – Samskara Karmasu Panvarthat Vat Phala Srutihi – Artha Vadaha”
- Jnanat Kaivalyam not a Fact.

Significance :

a) Seshatvat :

- Atma Jnanat karma Angatvat, Svataha Nishphalam Veidika Karmangam = Atma Jnanam.
- Purushartha Vada



Moksha Phalam for Jnanam Vedic statement is Artha Vada not to be literally taken.

- Atma Jnanatva karma Angatvat, Atma Jnanatva Phala Bhodhana Vakyam, Artha Vakyam.
- Since self knowledge is part of Vedic ritual, whatever result is mentioned for self knowledge, should be taken as figurative, not factual – Jaimini.

b) Yaha Arthe Vade Shu :

- Artha Vda as in other instances Paramayi Vakyam – Phala Bodhaka Vakyam.

c) Yatha Anyeshu :

- Plural – In English 2 in Sanskrit 3

Shankara gives 3 Example :

2nd Example :

- Yathu Angle Chakshu Reva Brantu Asya Brinnate, Male ritualistic wears Collirium, Mei on eyes – Gets Phalam.
- Kashi Yatra boy wears Mei to Enter into Grihasta Ashrama not Drishti Pariharam, Entry into Vedic ritual Mei is Karma Angam.
- Application of Anjanam – Mei = Karma Angam = Yajamana Samskara Purification – Arthavada.

d) Iti Jaimini :

- View of Jaimini Rishi.

Sutra 3 : (Upto 7 – Sutra Purva Pakshi)

आचारदर्शनात् ।

Acharadarsanat ।

Because we find (from the scriptures such) conduct (of men of Realisation). [3 – 4 – 3]

General Analysis :

- Veda talks about lifestyle of Jnanis, Acharyas – Janaka.
- Perform rituals Brihadaranyaka Upanishad :

ॐ । जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे; तत्र ह कुरुपञ्चालानां ब्राह्मणा
अभिसमेता बभूवुः; तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव, कः
स्विदेषां ब्राह्मणानामनूचानतम इति; स ह गवां सहस्रमवारुरोध;
दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

om | janako ha vaideho bahudakṣiṇena yajñeneje; tatra ha
kurupañcālānāṃ brāhmaṇā abhisametā babhūvuḥ; tasya ha
janakasya vaidehasya vijijñāsā babhūva, kaḥ svidēṣāṃ
brāhmaṇānāmanūcānatama iti; sa ha gavāṃ sahasramavarurodha;
daśa daśa pādā ekaikasyāḥ śṛṅgayorābaddhā babhūvuḥ || 1 ||

Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Pañcāla were assembled there. Emperor Janaka of Videha had a desire to know, ‘Which is the most erudite of these Vedic scholars?’ He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Pādas (of gold). [3 – 1 – 1]

- 1000 Cows with golden horns - Dakshina for Yaga - Karma boosted Jnanam used by Janaka.
- Veda supports Purva Pakshi - Jnanam is karma Angam.

Word Analysis :

Achara Darshanat :

- One compound word - Because of scriptural reference to performance of karma by Jnanis.
- Atma Jnanam = Karma Angam, part of ritual, Never Svatantra.

Significance :

- Achara – Jnaninam Karma Anushtanam.
- Performance of Vedic ritual like Janaka.

Darshanat :

- We learn, Understand don't see but learn through Vedas.
- Kevala Jnanam does not give liberation, Sanyasi also not eligible to do karma, Problem for Sanyasi.

Sutra 4 :

तच्छ्रुतेः

Tacchruteh

Because scripture directly declares that (viz., that knowledge of Brahman stands in a subordinate relation to sacrificial acts.) [3 – 4 – 4]

Purva Pakshi :

- Veda indicates Vidya is part of karma not Indirectly learn from Janaka Chandogyo Upanishad :

तेनोभौ कुरुतो यश्चेतदेवं वेद यश्च न वेद
नाना तु विद्या चाविद्या च यदेव विद्यया
करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति १०

Tenobhau kuruto yas ca itad evam veda yas ca na veda.
nana tu vidya cavidya ca yad eva vidyaya karoti
sraddhayaopanisada tad eva virya-vattaram bhavatiti
khalv etasyaivaksarasyopavyakhyanam bhavati.

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [About Om,] with faith in the teachers and in the scriptures, and according to the principles of the Upanishads [or of Yoga] is more fruitful. This Certainly is the right tribute to Om. [1 – 1 – 10]

- Whatever rituals you do, do with Vidya, Jnanam, becomes more efficacious (Veerya Vastyakam)
- Tad Eva – Same
- Mere Karma gives finite result.

- When Karma is reinforced with Vidya, infinite result, Nitya phalam – Moksha Siddati.
- Kevala Karma – Finite result – Anitya Phalam.
- Jnanaha – karma Angam.

Word Analysis :

- Tat Srutehe.
- Since this is mentioned in Sruti itself, Jnanam is Karma Angam.
- Jnanam is Svataha Nishphalam, Jnana Phalam Bodhaka Vakyam – Arthavada Vakyam.
- Therefore Pratigya in 1st Sutra is Wrong.

Significance :

- Tasya Srutihi – Tasmāt Shashti tat Purusha.
- Sruti Vakhyam, Sruti Pramanam, Scriptural Support.
- Tatu – This idea – Jnanam only enhances result of Karma.
- Jnanam Enhances Karma Phalam Chandogya Upanishad : (Chapter 1 – 1 – 10)

Sutra 5 :

समन्वारम्भणात् ।

Samanvarambhanat

Because the two (knowledge and work) go together (with the departing soul to give fruits of actions). [3 – 4 – 5]

General Analysis :

- Gives more Sruti support Brihadaranyaka Upanishad : Chapter 4 – 4 – 2

Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः; एकीभवति,
न रसयतीत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः;
एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः;
एकीभवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;
तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा, मूर्ध्नो वा,
अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;
प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति; सविज्ञानो भवति,
सविज्ञानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;
ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;
ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;
tasya haitasya hṛdayasyāgraṃ pradyotate;
tena pradyotenaiṣa ātmā niṣkrāmati—cakṣuṣṭo vā,
mūrdhno vā, anyebhyo vā śarīradeśebhyaḥ;
tamutkrāmantaṃ prāṇo'nūtkrāmati; prāṇamanūtkrāmantaṃ
sarve prāṇā anūtkrāmanti; savijñāno bhavati,
savijñānamevānvavakrāmati ।
taṃ vidyākarmaṇī samanvārabhete pūrvaprajñā ca ॥ 2 ॥

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs,' either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that con - scionssness. It is followed by knowledge, work and past experience. [4 – 4 – 2]

- Jiva leaves body at death – Sense organs, Antah Karana, Chidabasa, Leave through eyes or Brahmarendram.
- Tam Vidya Karmani Samnvarit, Accompaniment – Travel along.
- Vidya – Jnanam – Karma – No independent Jnanam – Twins, never separate them.

3rd :

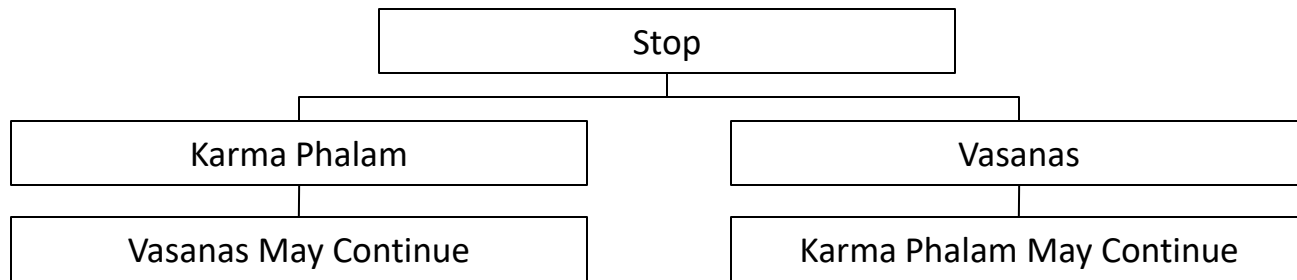
- Purva Pragya Vasana Leave.

3 Leave :

- Jnanam, Karma, Vasana there is difference between Karma Phalam and Vasana, both generated by Karma.

Example :

- Taking regularly coffee / liquor / cigarette – Habit – Vasana.
- Has tendency to repeat - Feel like smoking at a time.
- Damage to system is called karma Phalam, I may break the habit.
- Damage is already there, physical damage is Karma Phalam. It will continue if he breaks Vasana.
- Vasana and Karma Phalam operate independently. We may stop Karma Phalam, Vasana may continue.
- Sometimes, you may stop Vasanas, Karma Phalam may continue.



Vidya Karmani :

- Karma refers to Karma Phalam, Tva Pragyascha – Refers to Vasana.
- What is relevant is Vidya Karmani.

Purva Pakshi :

- Jnanam never independent, goes with Karma Always.

Word Analysis :

Samanvarambanat :

- Since Jnanam and Karmas go together, Accompanies Jiva, Jnanam is Karma Angam.

Significance :

- Samanvarambanam = Saha Gamanam.
- Brihadaranyaka Upanishad : Chapter 4 – 4 – 2 – Verb used Samvidya.

तद्वतो विधानात् ।

Tadvato vidhanat ।

Because (the scriptures) enjoin (works) for such (only who understand the purport of the Vedas).[3 – 4 - 6]

Purva Pakshi :

- Further reinforcement for this conclusion.

Chandogyo Upanishad :

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः
प्रजाभ्य आचार्यकुलाद्वेद- मधीत्य यथाविधानं गुरोः
कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे
स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
संप्रतिष्ठाप्याहिंस- न्सर्वभूतान्यन्यत्र तीर्थेभ्यः
स खल्वेवं वर्तयन्नावदायुषं ब्रह्मलोकमभिसंप-
द्यते न च पुनरावर्तते न च पुनरावर्तते १

Taddhaitatbrahma prajapataya uvaca, prajapatirmanave manuh
prajabhyah. acaryakulatvedamadhitya yathavidhanam guroh
karmatisesenabhisamavrtya kutumbe sucau dese
svadhyayamadhiyano dharmikanvidadhatatmani
sarvendriyani sampratisthapyahimsan sarva
bhutanyanyatra tirthebhyah sa khalvevam vartayan yavadayusam
brahmalokamabhisampadyate na ca punaravartate na ca punaravartate.
Iti Pancadasah Khandah. Iti Chandogyopanisadyastamo'dhyayah.

Brahma taught this knowledge of the self to Prajapati, and Prajapati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids Violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloka, and he is not born again, he is not born again. [8 – 15 – 1]

Chapter Section	Khanda	Bramana
Adyaya common in both	Chandogyo Upanishad	Brihadaranyaka Upanishad

What Veidika should do in life?

- What is Vedic life to be followed by Astika?

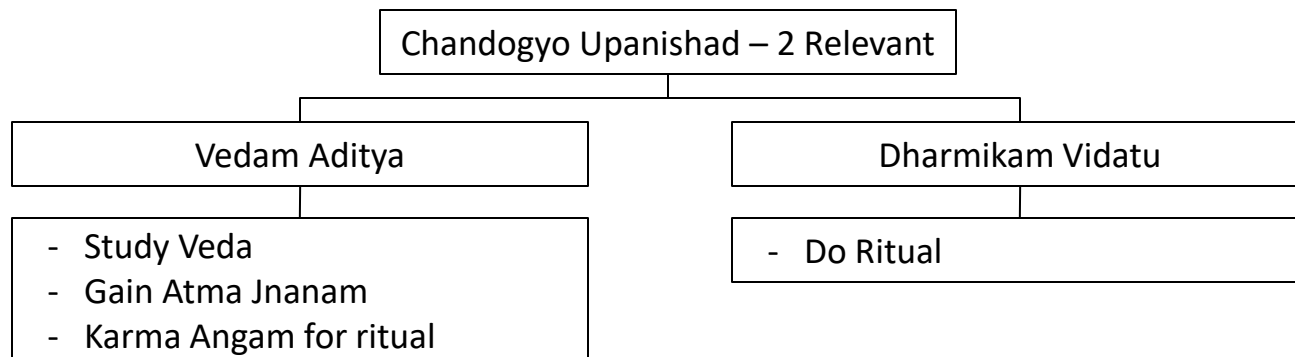
- a) Get properly educated in both Laukika and Veidika Jnanam.
- Get secular and Sacred education only then 4 Purusharthas covered.

Secular Education	Veidika Education
<ul style="list-style-type: none"> - For Aartha and Kama - Materialistic life - 5 Day earn, 2 day enjoy - Morning earn, evening enjoy - Yoga for Enjoying at 70 years - Initially 	<ul style="list-style-type: none"> - For Dharma and Moksha - Spiritual life - Later part of Life

- Never commit Mistake in goals of life – 4 Purusharthas.
- Acharya Kulat Vedam Aditya, Have Veda Jnanam – Includes Atma Jnanam.
- Initially gain Atma Jnanam in Brahmacharya.
- Get Married, after Atma Jnanam, after Veda Purva Baga and Veda Uttara Baga.

Siddantin :

- Interprets Atma Jnanam in Brahmacharya Chandogyo Upanishad : Chapter 8 – 15 – 1
- After Atma Jnanam, get into Grihasta – Dharmikam Vidatu, with Jnanam perform all Veidica Karmas.



Word Analysis :

a) Vidunat :

- Since Karma is prescribed.

b) Tadvataha :

- For a person with Vedic knowledge, Atma Jnanam is Karma Angam.

Significance :

a) Vidunat :

- Since Veda has prescribed commandment, Chandogyo Upanishad : Chapter 8 – 15 – 1 One should do Karma Vidanam Vidihi.
- Commandment directed to Veda Jnanavan, Atma Jnanavan.
- Atma Jnanam is qualification for Karma.

Lecture 309

- Sutra 3 – 4 – 1 to 17 - 1st Adhikaranam – Purushartha Adhikaranam Very important.
- Vyasa establishes mere self knowledge is sufficient to get liberation.
- Does not require assistance of karma for liberation.
- Vyasa accepts role of karma to prepare mind - Indirect role for Moksha.
- After mind is prepared, person can drop karmas.

Gita :

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३ ॥

For a Muni or sage who wishes to attune to yoga, action is said to be the means; for the same sage who has attuned to yoga, inaction (Quiescence) is said to be the means. [Chapter 6 – Verse 3]

- Karma Yoga for Chitta Shuddhi, Pursue Jnanam, Obtain Jeevan and Videha Mukti.
- No Direct role of Karma in liberation, Negation not of indirect role.

Vivekachudamani :

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ ११ ॥

cittasya śuddhaye karma na tu vastūpalabdhaye |
vastusiddhirvicāreṇa na kiṃcitkarmakoṭibhiḥ || 11 ||

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Real is brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

Sutra 1 :

- Pratingya Sutram from Sruti come to know Ataha Purushartaha.
- Kevala Jnanam not sufficient for Moksha.
- Jaimini's objections 2 - 7

Jnanam	Karma
Anga ↓ Secondary Role	Angi ↓ Primary Role

Sutra 7 :

नियमाच्च ।

Niyamaccha ।

And on account of prescribed rules. [3 – 4 – 7]

- Sruti enjoins every Sadhana, Isavasya – 2nd Mantra – Live 100 Years and Perform rituals till the end.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Sandhya Vandanam also same Message, No time when Karma is absent.

Gita :

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८-३ ॥

All actions should be abandoned as evil, declare some philosophers; while others (Declare) that acts of Sacrifice, gift and austerity should not be relinquished [Chapter 18 - Verse 3]

- Nischittam and Uttamam, Atma Jnanam karma Angam.

Word Analysis :

a) Niyamatu :

- Because of Vedic injunction also, this is confirmed.

Significance :

a) Niyamat :

- By Veda Vidhi, commandment, my argument confirmed.
- Atma Jnanam Kevala Moksha Na Bavati.

b) Cha :

- Joins present Argument with 2, 3, 4, 5, 6 – Sutras, Jnana Sahita Karmana Moksha Natu Kevala Jnanam.

Sutra 8 :

अधिकोपदेशात्तु बादरायणस्यैवं तद्दर्शनात् ।	Adhikopadesaattu baadarayanasyaivam taddarsanat ।
---	--

But because (the scriptures) teach (the Supreme Self to be) other (than the agent), Baadarayana's view is correct (or valid) for that is seen thus (in scriptural passages). [3 – 4 – 8]

Sutra	Refuted in Sutra
- 2	- 8
- 3	- 9
- 4	- 10
- 5	- 11
- 6	- 12

Purva Pakshi Argument sutra 2 : (Technical)

- Atma Jnanam is refinement process for Yajamana - Accessory of ritual.
- No independent result for Ashudha water, flower, rice, do refinements, Samskara karma.
- Result after completion of karma using all accessories.
- Drivya Samskara Karmani, Svayam Nishphalam Bavati.
- Atma Jnanam Samskara for Vedic ritualistic, Yajamana Samskara karma.

- Yajamana develops faith, knowledge, I am Atma different from body, I am not body.
- I am Deha Vyatirikta Atma, I will attract Punya Papam, will survive body's death, Superior Janma after death, incentive for doing ritual.

Materialist :

- Rituals invented by Bramanas to earn living to go to higher Lokas.
- This will happen only if I am Deha Vyatirikta Atma / Jiva.
- Therefore Purva Mimamsa Says, Jnanam is karma Angam only Svataha Nishphalam.
- Vedika Karma Angi alone will give Phalam, statements mentioning Phalam are Artha Vada – Glorification.
- Based on Prana Mayi of Purva Mimamsa.

Vyasa's Answer :

- Comes in Shankara Bhashyam often.
- Veda gives Deha Vyatirikta Atma Jnanam Which is different Than body. Two types of Deha Vyatirikta Atma.

No 1 :

- Dealt in Veda Purva baga – Karma Khanda.
- Parichinna, Limited
- Karta Atma
- Travelling soul
- Departs to different Lokas.

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

Those who are abiding in Sattva go Upwards; the Rajasika dwell in the middle; and the Tamasika, Abiding in the function of the lowest Guna, Go Downwards. [Chapter 18 - Verse 3]

- Sthula Deha Parichinna Karta, Paramata, Bokta Atma, Punya Papavan Atma.

Composition of Punyavan Atma

Sukshma Shariram

Karana Shariram

Chidabasa

Chit

Prominent

- Yajamana Samskara useful
- Mameivamsho Jiva Loke
- Soul Requires Sradha
- Ichha Dvesha Sukham Dukham
- Etat Kshetram
- Karma Angam, one of 6 Factors Karta, Karma, Karana, Adhikara, Upadanam, Pradhanam

- Not Prominent
- Doesn't Travel
- Included in That
- Nitya Sarvagatah Sthanu, Achalam

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws (To itself) the (five) sense, with mind as the sixth. [Chapter 15 - Verse 7]

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७ ॥

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude – This Ksetra has been thus, Briefly described with its modifications. [Chapter 13 – Verse 7]

अच्छेद्यो ऽयमदाह्यो ऽयमक्लेद्यो ऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलो ऽयं सनातनः ॥ २-२४ ॥

This self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and Ancient. [Chapter 2 – Verse 24]

Jnana Khanda Atma No. 2 - Ignored by Karma Khanda :

- Veda Ushara – Vedanta Atma, Ushara = Barren land, don't enter, don't live, Sahara.
- Pure Chit Amsha excluding Karana, Sukshma, Chidabasa.
- Kshetrajna, Aparichinna, Akarta Atma , 2nd Atma, never karma Angam.
- Akarta can't do any ritual.

Gita :

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धिबान्न स पश्यति दुर्मतिः ॥ १८-१६ ॥

Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the 'Engine'), as the doer, he, of perverted intelligence, sees not. [Chapter 18 – Verse 16]

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव;
स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ;
sa samānaḥ sannubhau lokāvanusaṃcarati, dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṃ lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 – 3 – 7]

- Deha Vyatirikta Atma Na Karma Angam, this Atma Jnanam will not refine Karta.

2nd Atma – Destroys Karta :

- Karta Destroying Atma Jnanam you say is Karta refining Atma Jnanam.

Example :

- Like Saying Potassium cyanide will improve your health.

1 st Atma Jnanam	2 nd Atma Jnanam
- Refines Karta	- Destroys Karta - Not Karma Angam - Has Phalam promised by Veda - Not Artha Vada

- Karma Anga Atma Jnana Phalam Bodhaka Vakyam = Artha Vada.
- Akarmanga Atma Jnana Phala, Bodhaka Vakyam Artha Vada Na Bavati, Pramanam Eva.

Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार- यत्त्विति
तं होवाच यद्वै किञ्चेतदध्यगीष्टा नामैवैतत् ३

**So'ham bhagavo mantravidevasmi natmavicchrutam heyva me
bhagavaddrsebhyastarati sokamatmaviditi soham bhagavah
socami tam ma bhagavanchokasya param tarayatviti
tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II**

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

- Parna Mayi Adhikaranam applied in wrong place, apply in karma Anga Sthale - You are applying in Akarma Anga Sthale.

Purva Pakshi :

- How do you know Veda Anga dealing with Aparichinna Akarta Atma?

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

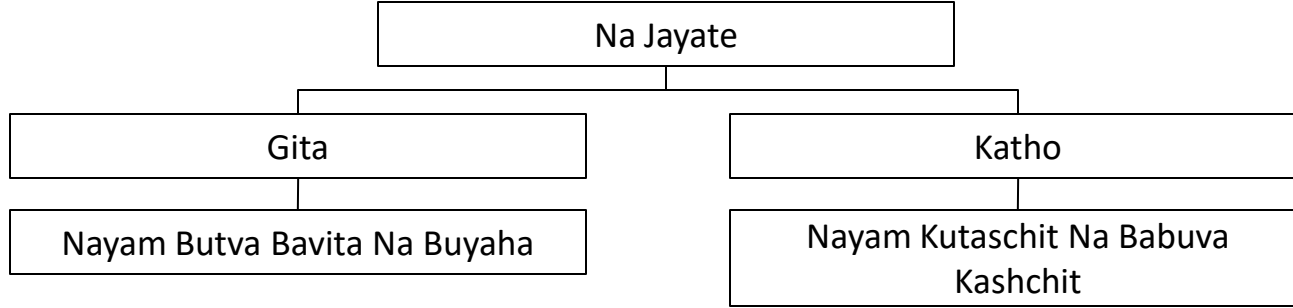
“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Katho Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]



Gita :

न जायते म्रियते वा कदा चिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतो ऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

He is not born, nor does he ever die; after having been,
He again ceases not to be; unborn, eternal, changeless
and ancient, he is not killed when the body is killed.
[Chapter 2 – Verse 20]

- Katho Upanishad : Chapter 1 – 2 - 18
- Deha Vyatirikta Akarta Atma Nirvikara, eternal. Atma, Akarta, Abokta, no interest in Veidika Karma.
- Akartrutaka Atma, not Karma Sadhanam but Karma Badakam.

Word Analysis :

a) Adhiko Upadeshatu : Tu :

- It is not so, Vyasa refuting Jaimini.

Adhikoseshat :

- Because a superior self is taught in Vedas.

b) Evam :

- Thus.

c) Badarayana :

- Teaching of Vyasa is correct.

d) Tad Darshanat :

- Since, superior self is clearly revealed in the Sruti Statement, it has to be Accepted.

Significance :**a) Tu :**

- Nirasarthaha
- Negation of Purva Pakshi from Sutra 2 – 7

b) Adhikara :

- Superior Atma, distinct from Atma of Karma Khanda.

Karma Khanda – Jiva	Vedanta Jiva
<ul style="list-style-type: none"> - One Meaning - Soul - Parichinna Karta Jiva - Karma Khanda – Atma - Goes to higher Lokas 	<ul style="list-style-type: none"> - 2nd Meaning - Not Soul - Jivatma, one with Param Atma - Jnana Khanda Atma - Aparichinna Akarta Atma - Doesn't Travel

c) Upadeshat :

- Teaching

d) Evam :

- In this manner, There are 2 Deha Vyatirikta Atma Additional info.

Traveler Jiva	
1) Sukshma Shariram 2) Chidabasa 3) Karana Shariram 4) Chit 5) Constituents	- Jiva can refer to Sthula, Sukshma, Karana, Chidabasa or Chit or All 5

Gender :

- Only for Sthula Shariram
- Sharira Dhrishti karmas performed.
- Purusha / Stree should do this, not this.
- You are Nityaha, Shudhaha, Mukta is chit - 2nd Atma.

e) Evam :

- Drishti Bheda, Atma Jnanam 2 - Gives liberation, therefore Badarayana Matam Sadhu.

How you know 2nd Atma is taught in Veda?

Tu :

- Tad Darshanat, Akarta Purusha Adhika Atma Upadeshasya Darshanat.

Katho Upanishad :

- Chapter 1 – 2 – 18 and 19
- Jaimini is wrong in this context, in Karma Khanda Context right.
- Do Sraddam for Parichinna Soul... Gone to Loka.. Not Nitya Sarvagata Sthanu Atma.
- Appropriate food Reaches to that Loka in Vedic Tarpanam.
- Every Punya Karma Requires Sraddha.
- Brahma Sutra Deals With 2nd Atma Don't bring Karma Khanda Argument here.

Lecture 310

- Can Atma Vidya give independent highest Purushartha Phalam of Moksha?

Purva Pakshi :

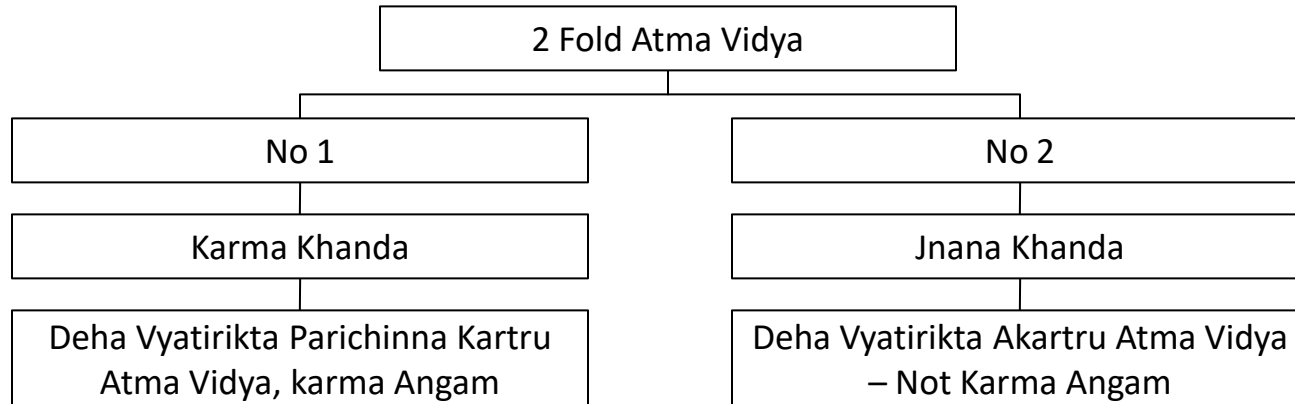
- Challenges Siddanta, Atma Vidya – Karma Angam, rituals give ultimate result.

Svarga :

- Svarga Prapti itself Is Moksha, eternal, karma Phalam.
- For karma to produce Moksha, Atma Vidya = Angam – Sutra - 2 to 7, 6 Sutras by Purva Pakshi.
- Vyasa refutes from 7th to 12th
- 8th Sutra - 2nd sutra refutation
- 9th sutra - 3rd Sutra refutation.

Vyasa : 8th sutra :

- Atma Vidya not understood.



Sutra 9 :

तुलान्तु दर्शनम् ।

Tulyam tu darsanam ।

But the declarations of the Sruti equally support both views. [3 – 4 – 9]

General Analysis :

Purva Pakshi : 3rd sutra :

- Achara Darshanat, Brihadaranyaka Upanishad :

ॐ । जनको ह वैदेहो बहुदविशणेन यज्ञेनेजे; तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः; तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव, कः शिवदेष्टा ब्राह्मणानामनूचानतम इति; स ह गवां सहस्रमवारुरोध; दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

om | janako ha vaideho bahudakṣiṇena yajñeneje; tatra ha kurupañcālānāṃ brāhmaṇā abhisametā babhūvuḥ; tasya ha janakasya vaidehasya vijijñāsā babhūva, kaḥ svidēṣāṃ brāhmaṇānāmanūcānatama iti; sa ha gavāṃ sahasramavarurodha; daśa daśa pādā ekaikasyāḥ śṛṅgayorābaddhā babhūvuḥ || 1 ||

Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Pañcāla were assembled there. Emperor Janaka of Videha had a desire to know, 'Which is the most erudite of these Vedic scholars?' He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Pādas (of gold). [3 – 1 – 1]

- Janaka – Atma Jnani performed Yaga, Grihasta performs karma, Hence Jnanam not Svatantram.

Answer : This Sutra :

- Sanyasi does no Veidika karma, gains Atma Jnanam.
- You quote Grihasta, I quote Sanyasa Ashrama - Veda talks about Sanyasi for whom Jnanam not karma Angam.
- Vedic support is Tulyam – Equal both can't win by Vedic Quotation.

Brihadaranyaka Upanishad : Full of Sanyasa

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ? योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च श्रिवशाचर्यं चरन्ति; या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमीनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca, yadeva sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ? yo'sanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ viditvā brāhmaṇaḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset | bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munih, amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ? yena syāttenedrīśa eva, ato'nyadārtam | tato ha kaholaḥ kauṣītakeya upararāma || 1 ||
iti pañcamam brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 – 5 – 1]

- After Atma Jnanam, Jnanis Give up all Karmas and Live on Biksha, life of Sanyasa, real Bramana, Attains liberation.
- There Jnanam, not Karma Angam – Achara not support for Both.

Word Analysis :

a) Darshanam Tu :

- Scriptural reference indeed.

b) Tulyam :

- Common support for both.

Significance :

a) Darshanam :

- Sruti Pramanam.

b) Tulyam :

- is equal Support for Both.

Purva Pakshi	Siddantin
Brihadaranyaka Upanishad Chapter 3 – 1 – 1 ↓ Grihasta	Brihadaranyaka Upanishad Chapter 3 – 5 – 1 ↓ Sanyasi

c) Tu :

- Negation of Purva Pakshi, Your Argument of 3rd Sutra does not Stand.

Sutra 10 :

असार्वत्रिकी ।

Asarvatriki ।

(The scriptural declaration referred to in Sutra 4) is not of universal application. [3 – 4 – 10]

- Here 4th Sutra of Purva Pakshi – Refuted by Vyasa.

4th Sutra :

Purva Pakshi :

- Vidya goes with Karma Chandogyo Upanishad :

तेनोभौ कुरुतो यश्चेतदेवं वेद यश्च न वेद
नाना तु विद्या चाविद्या च यदेव विद्यया
करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति १०

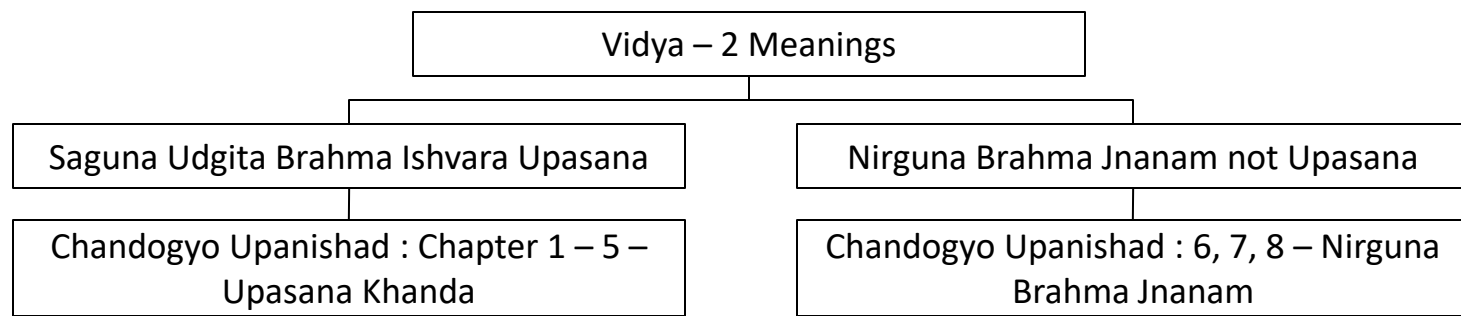
Tenobhau kuruto yas ca itad evam veda yas ca na veda.
nana tu vidya cavidya ca yad eva vidyaya karoti
sraddhayaopanisada tad eva virya-vattaram bhavatiti
khalv etasyaivaksarasyopavyakhyanam bhavati.

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [About Om,] with faith in the teachers and in the scriptures, and according to the principles of the Upanishads [or of Yoga] is more fruitful. This Certainly is the right tribute to Om. [1 – 1 – 10]

- Vidya Boosts efficacy of Karma, Gives power to Karma.
- Atma Jnanam – Enhances Karma Phalam.

Vyasa :

- Upanishad uses Vidya, not Atma Vidya.
- Context Different.



Brihadaranyaka Upanishad :

- Saguna, Nirguna mixed in all chapters.

Brihadaranyaka Upanishad :

- Mixed up.

Word Analysis:

a) Asarvaratriki :

- Chandogyo Upanishad by you Purva Pakshi is not applicable to all Vidyas.

Mantra :

- “ Yadeva Vidyaya Karoti.. (Chapter 1 – 1 – 10) “

Significance :

Asarvatriki :

- Not applicable to all cases.

What's not applicable?

- All types of Vidyas not applicable to all cases, Saguna Upasana and Nirguna Jnanam not uniform.
- Here applicable to only Saguna Udgita Upasana.
- Don't bring Nirguna Jnanam here - Shastra loosely uses Vidya, 4th sutra refuted.

विभागः शतवत् ।

Vibhagah satavat ।

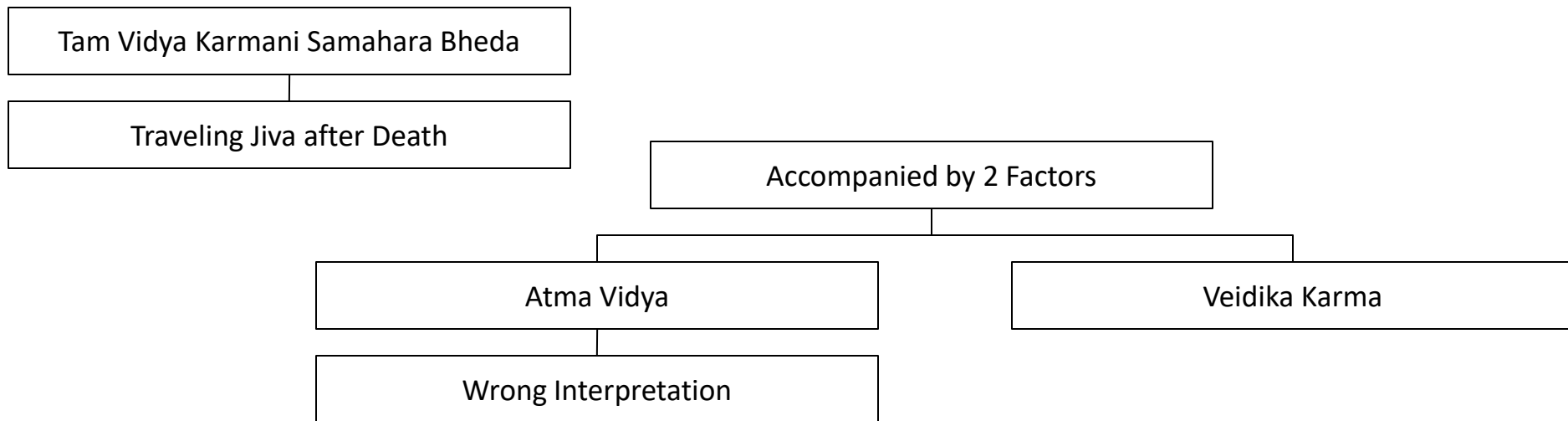
There is division of knowledge and work as in the case of a hundred (divided between two persons).[3 – 4 – 11]

- Vyasa refutes 5th Sutra of Purva Pakshi = Here Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः; एकीभवति,
न रसयतीत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः;
एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः;
एकीभवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;
तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा, मूर्ध्नो वा,
अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;
प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति; सविज्ञानो भवति,
सविज्ञानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

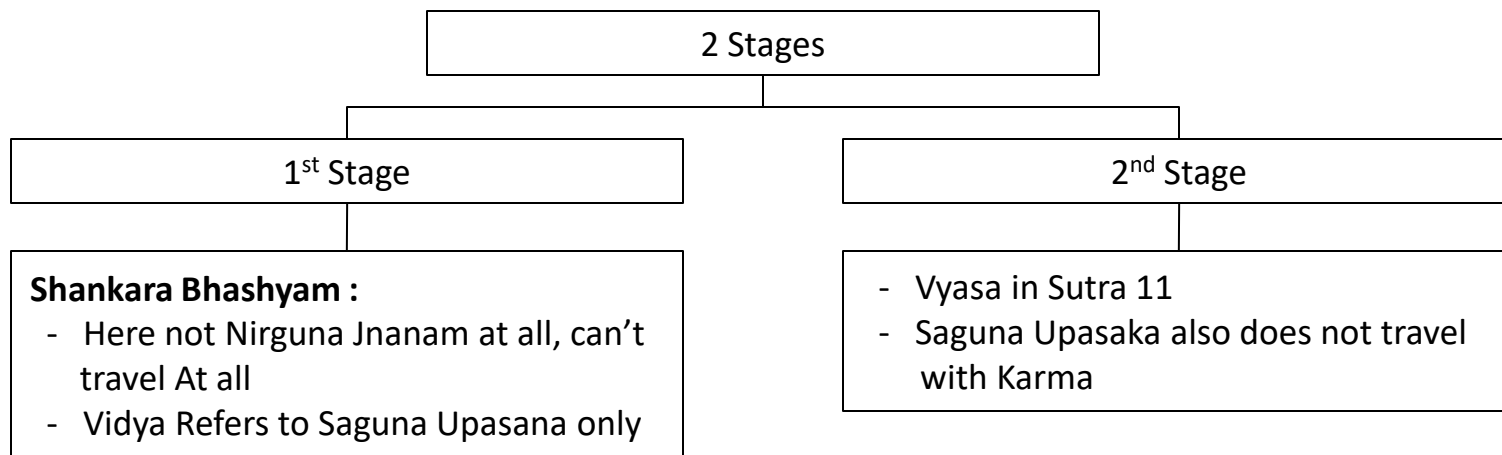
ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;
ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;
ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;
tasya haitasya hṛdayasyāgram pradyotate;
tena pradyotenaiṣa ātmā niṣkrāmati—cakṣuṣṭo vā,
mūrdhno vā, anyebhyo vā śarīradeśebhyaḥ;
tamutkrāmantam prāṇo'nūtkrāmati; prāṇamanūtkrāmantam
sarve prāṇā anūtkrāmanti; savijñāno bhavati,
savijñānamevānvavakrāmati ।
tam vidyākarmaṇī samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs,' either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 – 4 – 2]



- Atma Vidya Sahita Karma Accompanies Travelling Jiva.
- Vedic Rituals with Self Knowledge Accompany dead Jiva.
- Therefore Atma Vidya part of Karma.
- Never Svatantram – Purva Pakshi

Siddhantins Answer – 2 Stages :



Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥
इति नु कामयमानः; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |
tadeva saktaḥ saha karmaṇaiti
liṅgaṃ mano yatra niṣaktamasya |
prāpyāntaṃ karmaṇastasya yatkiñceha karotyayam |
tasmāllokātpunaraityasmai lokāya karmaṇe ||
iti nu kāmayamānaḥ; athākāmayamānaḥ—yo'kāmo
niškāma āptakāma ātmakāmo na tasya prāṇā utkrāṃanti,
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 – 6]

- Read Chapter 4 – 4 – 6 for Ajnanis.
- This travel after death for Ajnani who have worldly desires and travel with Vidya (Upasana) and karma.
- Nirguna Brahma Jnani after death does not travel with karma and Upasana.
- Itinu - Upto this I have talked about Nirguna Brahma Jnani.
- Jnani's Prana does not travel out of body - Is 1st stage of answer.

2nd Stage = Vyasa in sutra 11 :

- Saguna Vidya Upasana also does not travel with karma all the time.
- Chapter 4 – 4 – 2 Talks about all Ajnani Jivas in general, how they travel after death.
- Many Nastikas not travelling with Veidika karmas and Upasanas – No Ishvara.
- Jivas travel with Laukika or Veidika Upasanas they have done.
- Karma and Upasana not combination but apportionment.
- Some travel with only karma , only Upasana, Veidika karma only, Laukika karma only... Meditated on wealth only.

- Vidya and karma in Chapter 4 – 4 – 2 Does not refer to Atma Vidya and karma.
- Refers to any karma, any Vidya according to performance of person.

Vibagaha – Apportionment :

- Appropriate karma goes with Appropriate person.

Vyasa Example :

- Cleaning contractor Pays Rs 100 to 5 People According to contribution of each Worker.
- One who does Karma and Upasana – Combination not Meant.
- Anga – Angi bava not Meant.

Word Analysis :

a) Vibagaha :

- Apportionment of Karma and Vidya is to be Understood.

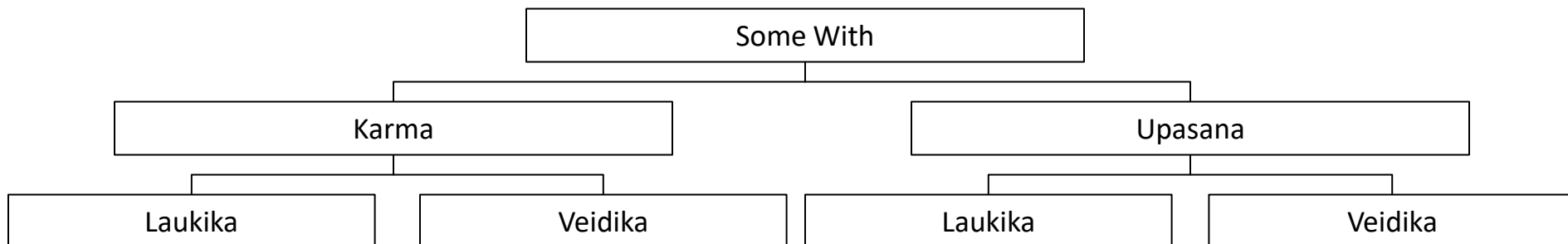
b) Shatavatu :

- Like Apportionment of Rs 100 Among 5 Priests.

Significance :

a) Vibaga :

- Apportionment – Some with.



- Vidya Does not include Atma.

Vidya :

- Which comes in Chapter 4 – 4 – 6 – Head Priest – keeps Rs 50 – Distributes Rs 50.

अध्ययनमात्रवतः

Adhyayanamatravatah

(The scriptures enjoin work) on those who have merely read the Vedas. [3 – 4 – 12]

General Analysis :

- Refutes Sutra – 6 of Purva Pakshi.

Chandogyo Upanishad :

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः
प्रजाभ्य आचार्यकुलाद्वेद- मधीत्य यथाविधानं गुरोः
कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे
स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
संप्रतिष्ठाप्याहिंसं- न्सर्वभूतान्यन्यत्र तीर्थेभ्यः
स खल्वेवं वर्तयन्नावदायुषं ब्रह्मलोकमभिसंप-
द्यते न च पुनरावर्तते न च पुनरावर्तते १

Taddhaitatbrahma prajapataya uvaca, prajapatirmanave manuh
prajabhyah. acaryakulatvedamadhitya yathavidhanam guroh
karmatishesenabhisamavrtya kutumbe sucau dese
svadhyayamadhiyano dharmikanvidadhatatmani
sarvendriyani sampratisthapyahimsan sarva
bhutanyanyatra tirthebhyah sa khalvevam vartayan yavadayusam
brahmalokamabhisampadyate na ca punaravartate na ca punaravartate.
Iti Pancadasah Khandah. Iti Chandogyopanisadyastamo'dhyayah.

Brahma taught this knowledge of the self to Prajapati, and Prajapati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids Violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloka, and he is not born again, he is not born again. [8 – 15 – 1]

- Go to Guru in Brahmacharya, Learn Vedas, Become Grihasta – Perform rituals, study Veda for Atma Jnanam.

Which Atma meant in Chapter 8 – 15 – 1?

- Atma Vidya no 1 - Deha Vyatirikta Parichinna Kartru Atma Vidya – Required to perform ritual – Otherwise Wont accept soul.
- Bramana gives money to orphanage – Non Veidika Karma.
- No replacement for Sraddha – Only Additional Karmas can be done.

Atma No 1	Atma No 2
<ul style="list-style-type: none"> - Properly Gathered - Chapter 8 – 15 – 1 Refers to Atma no 1 not 2 	<ul style="list-style-type: none"> - Gained after Karma Yoga, Chitta Shudhi, Ekagrata, Sadhana Chatushtaya Sampatti, Brahma Sutra

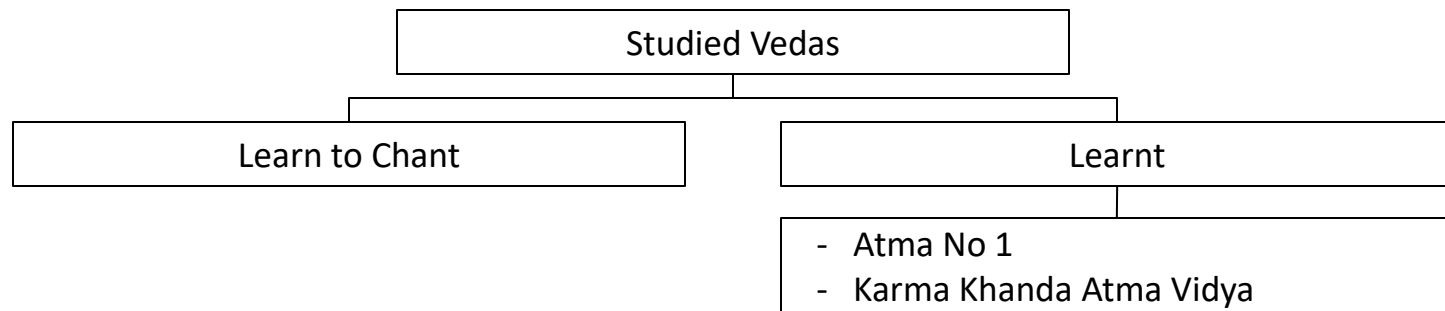
Word Analysis :

- Adhyayana Matra Vataha
- Prescription of Karma is only for one who has studied Vedas.

Significance :

Adyayana Matra :

- One Who has studied Vedas.



Meant in Chandogyo Mantra :

- Chapter 8 – 15 – 1 Don't include in Jnana Khanda Atma.

Veda Says :

- Akarta Atma will not do Karma Adyaya Matram Van.

Sutra 13 :

नाविशेषात् ।

Naviseshat I

There being no specification (the rule does) not (specially apply to him who knows, i.e., a Jnani). [3 – 4 – 13]

Vyasa :

- Jnanam gives liberation, Karma not required.

Purva Mimamsa Sutra :

“आम्नायस्य क्रियार्थत्वादानार्थक्यमतदर्शानाम्,
तस्माद- नित्यमित्युच्यते” ॥ १ । २ । १ ॥

“The purpose of the Veda lying in the laying down of actions, those (Parts of it) which do not serve that purpose are useless, and in these therefore is the Veda said to be non-eternal(I e., of no Permanent Value)”[1 – 2 – 1]

- If you have to get something, do rituals for Artha, karma, dharma, Moksha.
- Knowledge teaches you - How to do, when to do, what to do, how much to do.
- Accept Vedanta Vichara – With Jnanam do Sadhana, Knowledge not valid by itself.
- Should help you to do Sadhana.
- Mere learning not enough, do rituals, result will come in future, Adrishta Phalam - Punya-papa Drishta Phalam Sukham – Dukham.
- Future happening event alone is liberation, Jnanam will never produce Sadhyam.
- In Subconscious Mind, Learn to do rituals orientation always.
- Jnanam, Sadhanasya Angam, Sadhana, Karma will give Moksha.
- Jnanam independently Nishphalam.

Purva Pakshi Sutra	Vyasa Refutation
- 2	- 8
- 3	- 9
- 4	- 10
- 5	- 11
- 6	- 12
- 7	- 13 + 14

- Veidika Atma Jnanam required to do Sadhana.
- Veda Purva Janya Atma Jnanam, Deha Vyatirikta Kartru Atma Jnanam , Karma Angam, helps to do rituals.
- Here Vedanta Janya Aparichinna Akartru Atma Jnanam – Karma Nashanam, not karma Angam.
- When I am Akarta, no karma possible.

Sutra 13 :

नाविशेषात् ।

Naviseshat I

There being no specification (the rule does) not (specially apply to him who knows, i.e., a Jnani). [3 – 4 – 13]

General Analysis :

- Sutra 13 and 14 Refute 7th Sutra of Purva Pakshi – Niyama Cha.

Purva Pakshi Pramanam :

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Person should live 100 years and do karma till the end.
- Nitya, Naimitta, Vihita, Pancha Maha Yagya must continue through life.
- As Jnani, karma should continue, Jnanam co exists with karma no Kevala Jnanam.
- Therefore Jnanam = Karma Angam – 2 Answers by Vyasa – Sutra 13 and 14.

Vyasa :

- One should do karma all through life subject – Ajnani not mentioned.
- Ajnani, travel is there after death.
- Avishet – who ? Subject not mentioned - Jnani or Ajnani or both?
- Supply subject - Ajnani, for whom travel is there After death.
- Punyam gained only for karma, mantras to assist travelling Ajnanis.
- Jnani has no Sanchita, Agami - Mantra relevant for Ajnani – Not Jnani.

Word Analysis :

a) Na :

- Not (Vedic injunction not Meant for Jnani)
- Vedha Vidhi – Of Isavasya – Verse 2 Not for Jnani.

b) Aviseshat :

- No Specification Bava Vitapatti Abstract Noun .
- Vidhi Applicable to Jnani or Ajnani? Veda Includes Jnani or not?

Gita :

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the 'wise'. [Chapter 18 – Verse 5]

- Yagya, Dana, Tapas must be done (Indirectly - Sanyasa should not be taken up)
- Shankara can't support (He is Sanyasi) or give up (Veda says) Look at 2nd line - Pavanani Manishinam...
- 3 Karmas are purifiers - Relevant until purification is done. Food is for removal of hunger.
- Relevant till hunger is gone. Yagya, Dana, tapas compulsory for those not purified.
- Till you get Sadhana Chatushtaya Sampatti - Yagya, Dana, Tapas karma Na Tyajya - Is Krishna's Vidhi.

Isavasya :

- Karmani Kuruvan Eva, means, until Chitta Shudhi, don't drop karma.
- Don't include Jnani in this list because there is no specification.

Sutra 14 :

स्तुतयेऽनुमतिर्वा ।

Stutaye'numatirva

Or rather the permission (to do work) is for the glorification (of knowledge). [3 – 4 – 14]

2nd interpretation of Isavasya :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

1st Interpretation :

- Commandment for Ajnani – Not Jnani.

2nd Interpretation :

- This is not commandment but permission, Jiji Vishet

Not Agnya	Anugnya
<ul style="list-style-type: none"> - Order - Should do 	<ul style="list-style-type: none"> - May, Can do - Permission to do karma directed to Jnani

- Jnani given permission to continue Grihasta, continue karma or take up Sanyasa, renounce karma.

1st Mantra :

- Deals with Jnani who sees world as Ishvara.

2nd Mantra :

- Also deals with Jnani one should reject world, seeing it as Mithya.
- Mithya Darshana Rupa Tyagaha is teaching of 1st Mantra.
- How you see world as Mithya? by seeing Satya Ishvara.
- Isa - Satya Ishvara Darshana, Mithya Prapancha Tyagaha Kartavyaha.
- Badayam Iti Upadesha Refers to Brahman as satyam, everything else as Mithya.
- Jnani asked to do karma if he wants to do karma –

Why Sruti does that?

- To glorify power of knowledge Atma Jnanam to serve society.

How permission glorifies Jnanam?

- By showing karma Phalams will not affect you.
 - Drishtam - Sukham, Dukham
 - Adrishtam – Punya Papam.
- 3 Sharirams, 3 Avastas, 5 Koshas karma Phalams, do not taint Atma.

Gita :

नैव किं चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्नश्नन्गच्छन्स्वपञ्चसन् ॥ ५-८ ॥

‘I do nothing at all’, thus would the Harmonised knower of truth think – Seeing, Hearing, touching, smelling eating, going, Sleeping, breathing... [Chapter 5 – Verse 8]

नादत्ते कस्य चित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥५-१५॥

The lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Jnanam gives immunity, protection not affected by doing or omitting karma.
- Glorification of Jnanam - Serves as Kavacham – Even when problems are around.
- Has Jnanam rain coat - Jnanam umbrella, useful for Grihasta?
- Will Grihasta get Moksha answered in Isavasya Upanishad – Verse 2.
- Better be where you are - Ashrama makes no difference.
- Permission to do karma and glorify Jnanam is Isavasya Upanishad - Verse 2.
- Taking external Sanyasa is a choice – But Jnanam is compulsory.

Word Analysis :

Va Stutatye Anumati :

- It is a Vedic permission to do karma, for glorification (Sutatye) of Atma Jnanam.

Significance :

a) Va :

- 1st Interpretation – Agyaninam Iti Angya.

2nd Interpretation :

- Jnaninam Prati Anugya, alternative interpretation.
- Anumati – Anugya – Permission.
- Karmani Kurvanni Jiji Vishesht

Anuvada Vidhi Link not Angnyaya.

b) Stutatye :

- For Glorification of Atma Jnanam mentioned in 1st Mantra.
- Other than Jnanam, there is no other method to save yourself from Karma.
- No other protection, immunity to protect yourself from Karma and Karma Phalam.
- Karma Affects you – Baby setting – No Class.
- Karma Phalam affect you, Enjoy doing what you have to do as father, Boss, teacher.
- Na Karma Lipyate Nare, No Karma and Karma Phalam taints Atma Jnani.
- To Learn This, Understand Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdha kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Karma not compulsory for Jnani, Atma Jnanam independently produces Moksha Phalam.
- Grihasta and Sanyasa both Permitted, Refutation of 7th Verse Over.

Sutra 15 :

कामरारेण चैके ।

Kamakarena chaikē

And some according to their own liking (have abandoned all works). [3 – 4 – 15]

Purva Pakshi – Refuted :

- 3 General Argument – 15, 16, 17
- Jnanam by itself produces Moksha.
- Jnanam helps you to Own, Claim Moksha, which is your nature.

General Analysis :

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिंश्छेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्;
एष सर्वेश्वरः; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
एतद्गुह्यं स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिवशाचर्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः ।
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते,
असितो न व्यथते, न रिष्यति; एतमुह्यैवैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उह्यैवैते एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya
ākāśastasmicchete, sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
sa na sādhanā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa
eṣaṃ lokānāmasambhedāya; tametaṃ vedānuvacanena brāhmaṇa
vividiṣanti yajñena dānena tapasā'nāśakena; etameva viditvā munirbhavati |
etameva pravrajino lokamicchantaḥ pravrajanti |
etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti; te ha sma
putraīṣaṇāyāśca vittaīṣaṇāyāśca lokaīṣaṇāyāśca vyutthāyātha
bhikṣācaryaṃ caranti; yā hyeva putraīṣaṇā sā vittaīṣaṇā, yā vittaīṣaṇā
sā lokaīṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā,
agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi sajyate, asito na vyathate,
na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaīṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, Birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; Undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- Often quoted, important.
- All wise people are fully satisfied with their wisdom itself.
- Jnani never runs after any means nor ends.

- No Pravriti towards Sadhana or Sadhyam.
- All efforts, Sadhana, Sadhye Pravriti, Svarg / Car = Sadhyam, money = Sadhanam.
- Karma / Effort – Sadhanam.

Sadhana Through	Sadhyam Gain Lokas
<ul style="list-style-type: none"> - Karma - Upasana / Vidya - Putra 	<ul style="list-style-type: none"> - Svarga - Brahma Loka - Manushya

- Jnani not interested in 3 and 3
- Kim Prajaya Karishyaha, Kim Karmena Karishyaha, Kim Upasanena Karishyaya.
- Ayam Atah, Lokaha, Jnanis have accomplished greatest goal through Jnanam, Moksha – Parama Purushartha.
- Jnanis not interested in karma.

Infer :

- Jnanam capable of giving fulfilment, directly experienced through Jnanam, Trupti, Drishta Anubava Phalam.
- Brahman not object of experience but Trupti is intimately Experiencable.
- Therefore Jnanam gives Svatantra Phalam.
- Because of fulfilment, Jnani voluntarily gives up Sadhanas.
- Karma Karakaha – Voluntary, Renunciation of Sadhana and Sadhyam is read in the Vedas.

Word Analysis :

- Kam Karena Cha Eke

a) Cha :

- Moreover

b) Eke :

- Some Jnanis – Renounce all means and ends, Sadhyam and Sadhanani.

c) Kama Karena :

- Voluntarily

Significance :

a) Cha :

- Gives further Argument, in Addition to previous Sutra.

b) Eke :

- Some Jnanis continue as Grihasta – Ashvapati, Janaka, Ajatashatru, Jaivili.
- Others Renounced Sadhana and Sadhyam – How to renounce?

c) Kama Karena :

- Sva ichhaya.
- Own Volition, not someone's commandment when you renounce walking stick, stand on own feet.
- Person renounces when Gita :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Renunciation indicates Trupti.

Wise have Trupti :

- Trupti result of wisdom, wisdom leads to renunciation.

Infer :

- Wisdom itself capable of giving Trupti, Don't seek children for returning to Manushya Loka.
- I am Atma, Ayam Lokaha, Aham Poornaha, Yastu Atma Revati Atma Trupta Manavaha.

Example :

- Won 1st - 3 - One day matches, playing 4th, minds atmosphere in the field - Atmaneva, Atmana... Success / Defeat - No difference... Series won.
- Jnanis state of mind throughout life is that of cricketer – Trupti...
- May or May not do – Indicated in Brihadaranyaka Upanishad : Chapter 4 – 4 – 22
- Kama Karena → Force of ones own will – Volition – Sva Ichhaya
- Renunciation born out of Poornatvam not force.
- Pluck Fruit when ripe, Falls off itself... Raw Fruit Plucking dangerous.

Sutra 15 :

कामरारेण चैके ।

Kamakarena chaike

And some according to their own liking (have abandoned all works). [3 – 4 – 15]

1st Adhikaranam :

Purushartha Adhikaranam

Siddantin

Purva Pakshi

Siddantin Refutes

Sutra 15 - 17

Sutra - 1

Sutra 2 - 7

Sutra 8 - 14

Siddantin Reinforces

Siddantin :

- Jnanam by itself can give liberation, Karma for Chitta Shudhi.
- No role of karma in Moksha Prapti, Karma indirectly helpful.

Purva Pakshi :

- Jnanam is karma Angam, Karma is direct cause
- Jnanam indirectly liberates, Vyasa refutes in this Adhikaranam 8 - 17

15th Sutra :

- All wise voluntarily give up pursuits of happiness.

Gita :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Natural inclination of wise karma Nivritti - Naturally found because end of desires.
- Karma Nivritti because of Kama Nivritti, Kama Nivritti because of Poornaha Prapti.
- Poorna Prapti because of Atma Jnanam Prapti.
- Wise only through Jnanam.

Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे ।
गतासूनगतासुंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Wise do not Grieve – What is cause of freedom from Grief? “Wisdom”

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिंश्छेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्;
एष सर्वेश्वरः, एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्रजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
एतद्गमस्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचार्यं चरन्ति;
या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः ।
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते,
असितो न व्यथते, न रिष्यति; एतमुह्यैवेति न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उह्यैव एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya
ākāśastasmiñchete, sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
sa na sādhunā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālāḥ, eṣa seturvidharaṇa
eṣāṃ lokānāmasambhedāya; tametaṃ vedānuvacanena brāhmaṇā
vividīṣanti yajñena dānena tapasā'nāśakena; etameva viditvā munirbhavati |
etameva pravrajino lokamicchantāḥ pravrajanti |
etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti; te ha sma
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā
sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā,
agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi sajyate, asito na vyathate,
na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaṣa ete tarati, nainaṃ kṛtākṛte tapataḥ ॥ २२ ॥

That great, Birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; Undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- No desire for Putra, wealth, Loka...
- Jnanam capable of giving fulfilment independently indicated by renunciation of all pursuits.
- Kamasya Karaha → Karanam power of Force / Balaam will – Volition = Voluntarily not by others Persuasion.

Gita :

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥५-१२॥

The united one (The well-poised or the Harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

- Kamasya Karaha – Vittpatti explained is Bhashyam.

Sutra 16 :

उपमर्दं च ।

Upamardam cha ।

And (scripture teaches that the) destruction (of all qualifications for work results from knowledge).[3 – 4 – 16]

2nd Reinforcement :

1st Sutra :

- Jnanam does not need Karma

2nd Sutra :

- Karma can't be added to Jnanam to produce liberation.
- Karma requires duality, plurality Karma = Karana Janya Kriya.
- Any action produced with karanam accessories.

Vyakrana Shastra :

- 5 Factors for action, Subject - Object - Instrument - Locus - Beneficiary.
- Verb can't exist by itself, Likhati - Verb can't exist by itself.

a) Who is writing :

- Kartru – Karaka Subject

b) What is he writing :

- Karma Karaka - Object

c) With what is he writing :

- Instrument Karana karaka.

d) To which person is he writing :

- Sampradhana karaka, Receiver of the letter.

e) Where is he writing :

- From home, office.

Noun	Verb
<ul style="list-style-type: none">- Reveals Karakam- Produces Kriya	<ul style="list-style-type: none">- Reveals Kriya- Goes with Several nouns in a sentence

- Action possible only when there are several accessories = Dvaitam.
- Karma exists only in Dvaitam.
- Logically, experientially proved, In Sushupti all Karakams resolved, Ego - King resolved.
- When Karta resolved, karanam, Sampradanam, Apadanam, Adhikara get resolved.
- Dvaita Abava, karma Abava. Yatra Yatra Dvaitam, Tatra Tatra Kriya.
- Yatra Yatra Dvaita Abava Tata Sushupti, Tatra Tatra Kriya Abava.
- Karaka Janya Kriya, Dvaitam, Kriyavan , karanam.
- Vedanta Jnanam unique Jnanam unlike Apra Vidya.

Apara Vidya	Para Vidya
<ul style="list-style-type: none"> - Dvaita Jnanam - Karaka Janyam Kriya - Material Vidya - Generates more Desire, Karma Avidya, Karma retains duality hence called Avidya - Produces Kama, Karma and Retains Dvaitam 	<ul style="list-style-type: none"> - Advaita Jnanam - Knowledge Destroys Kama Mentioned in previous Sutra (15) - Para Vidya removes Dvaitam - Yam Neti Neti Vachanaii - It is called Upamardeha in Sutra 16, Nasaha, destruction, negation

- Dvaiti Nivritti = Sarva karaka Nivritti
= Pramatra, Pramana, Prameya Nivritti
- Kartru, Karana, Karaka Nivritti

Gita :

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४-२४॥

Brahma is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- All Karakams negated.

- Bada Samanadhi Karanya Sloka
- If karaka Upamardaha, Destruction takes place, destruction of duality take place, how can there be Kriya and Karma.
- Jnana Anantarameva, Sarva karma Nasha Sambavati.
- How can you think of Nonexistent Karma with Jnanam.

Jnana Samuchhaya Katham Sambavati?

- After Waking how to add dream earnings to account.
- Dream earnings Negated on Waking up, Karaka and Karma are negated on Waking up to Atma Svarupam.
- Truth Revealed by Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं जिघ्रेत्,
तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति,
तं केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥
इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śṛṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti; yatra vā asya
sarvamātmāivābhūttatkena kaṃ jighret,
tatkena kaṃ paśyet, tatkena kaṃ śṛṇuyat, tatkena
kamabhivadet, tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||
iti caturthaṃ brāhmaṇam ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 – 4 – 14]

- Tat Itara – Itara Pashyati, Tat Itara – Itara Jigrati.
- Tat Itara – Itara Srunoti, Tat Itara – Itara Anuvadati.
- Wherever there is duality caused by ignorance there, there is activity caused by Subject, object, instrument.

Then Upanishad Says :

- Yatru tu sarvam yasya atma abut...
- Upamruth - Poorni karanam, reduced to powder.
- Mud – Mruth - Formed by destruction of everything.
- 9th Conjugation – Parasmai Pati – Bava Vitpatti destruction end.

b) Cha - This reason also :

- How Purva Pakshi negates - Veda talks about destruction of duality, Karta...
- After Jnanam, karma will not be there.

How it can be combined to karma?

- Brihadaranyaka Upanishad : Chapter 2 – 4 – 14 – Meitreyi Bramanam.

Reason :

- Whatever karma done by Jnani, not enlisted as karma, karma not possible.
- Grihasta Janaka, performing Nitya Karma in Grihasta Ashrama.
- Sanyasi Acharya for Loka Sangraha, establishing Mata, Writing Books, Teaching.
- Once person has understood Dvaitam is Mithya – Myth -, Who is going to do what, how, think what.
- These are non existent, if they are experienced - Understood as Mithya like sunrise.
- Experience sunrise, never take it as satyam.
- Experience mirage water - Never go near to drink it.
- One who has understood mirage water, will not run after it.

Brihadaranyaka Upanishad :

- Talks about Dvaita Nasha, karma Nasha, Samuchhaya not possible.

Word Analysis :

a) Upamardhanam :

- Destruction of duality (Said in the Vedas).

b) Cha :

- Is also

Significance :

a) Upamardhanam :

- Nasha, end, destruction are karma Abhasa, not Karma technically.
- Dagdha Bheeja watu... Roasted Seed.

Pseudo Karma :

- Done by Ahamkara Abhasa because karma Abhasa can't produce Agami Punya Papam.
- Roasted seed continues as seed for eyes, looks same.
- Plant them, unroasted germinates, Roasted Barjita Beeja can't germinate.
- Ajnanis karma = Karma produces Agami Punya Papam.
- Jnanis Barjita karma = karma Abhasa - Can't produce Punya Papam, can't join it to Jnanam.

Sutra 17 :

ऊर्ध्वरेतःसु च शब्दे हि । Urdhvaretassu cha sabde hi

And (knowledge belongs) to those who observe perpetual celibacy, because in scripture (that stage of life is mentioned). [3 – 4 – 17]

Final reinforcing 3rd argument :

- Karma ritual, need not join Jnanam to produce liberation, because Sruti talks about Jnani Sanyasis.
- In Sanyasi Jnanam, Jnanam exists without Veidika karma.
- Sanyasis can't perform rituals, Niragnihi – Renounced.
- All fires – Gargya Patya Agni, Aahavania Agni, Agnihotra - All fire rituals.
- Smartha karmas also not possible (Puja)

- All Karma requires – “Anga Nyasa Karanyasa”
- “Angas required – Shakaii Vataku” – Utter mantra and Touch, Shika – Tuft – Swamis Mottai.
- Grihasta must have Shika Otherwise rituals will not produce Adrishta Phalam.
- Dakshina, Poonal, Anyas required, Jnanis without rituals are able to get liberation.

Brihadaranyaka Upanishad : Big Important mantra :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिन्नेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्;
 एष सर्वेश्वरः; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधारण एषां लोकानामसंभेदाय;
 तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
 एतद्द स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
 ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिवशाचर्यं चरन्ति;
 या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः ।
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते,
 असितो न व्यथते, न रिष्यति; एतमु ह्वैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभे उ ह्वैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṁ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya
 ākāśastasmicchete, sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
 sa na sādhunā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
 eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa
 eṣāṁ lokānāmasambhedāya; tametaṁ vedānuvacanena brāhmaṇā
 vividiṣanti yajñena dānena tapasā'nāśakena; etameva viditvā munirbhavati |
 etameva pravrajino lokamicchantāḥ pravrajanti |
 etaddha sma vai tat pūrve vidvāṁsaḥ prajāṁ na kāmāyante,
 kiṁ prajāyā kariṣyāmo yeṣāṁ no'yamātmāyaṁ loka iti; te ha sma
 putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
 bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā
 sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā,
 agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi sajyate, asito na vyathate,
 na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
 ataḥ kalyāṇamakaravamiti; ubhe u haivaīṣa ete tarati, nainaṁ kṛtākṛte tapataḥ || 22 ||

That great, Birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), ‘What shall we achieve through children, we who have attained this Self, this world (result).’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; Undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- Purve Vijamse... Karnayute wise do not desire Anything – 3 Sadhanas.

3 Sadhyams	
<ul style="list-style-type: none"> - Putrena - Karmena - Upasanena(3 Means) 	<ul style="list-style-type: none"> - Manushya Loka - Svarga Loka - Brahma Loka (3Ends)

- 3 Ashrams desire Based } Brahmacharya, Grihastha, Vanaprasta.
- College – Job – Money – Marry, Vidwan have no desire, Biksha Charyam Charanti.

Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 22 Says live life of Biksha.
- Sanyas Jnanis liberation without rituals, therefore Jnana Karma Samuchhaya not intention of Veda.

Word Analysis :

a) Cha :

- Moreover, we hear about self knowledge, wisdom.

b) Oordva Retask :

- In Sanyasi

c) Hi :

- Because

d) Shabde :

- It is said in Vedas.

Significance :

a) Oordva Rethas :

- Sanyasi – One who practices celibacy,
- Brahma Charya Vritam, Oordhvam retham Yasya Saha, Nachiketa.
- Brahmacharya, Vanaprasta, Sanyasi – Celibate.
- Only for Grihastha, rule not there, now Grihastha Pradhana life.

b) Cha :

- Additional agreement.

c) Shabda :

- Said in Veda Vakya, Pramane Sanyasis have Jnanam without rituals.

d) Hi :

- It is valid.

Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 22 (Kahola) – Sanyasis Glorified.
- Sanyasa talked a Lot, Jnanis Voluntarily renounce, Jnanam destroys Duality.
- Jnanam capable of independently producing liberation.
- Jnanam Gives Svatantra Phalam is Conclusion of Purushartha Adhikaranam.
- Shankara Draws a Lot from this Sutra - Many Upanishad introduction, Bhashyam's Based on this sutra.
- Most Important Adhikaranam of Brahma Sutra – Chapter 3 – Section 4 – 1st Adhikaranam 17 Sutra – Biggest.
- 1st Adhikaranam Over.

Sutra 18 :

परामर्शं जैमिनिरचोदना चापवदति हि ।

Paramarsam jaiminirachodana chapavadati hi

Jaimini (considers that scriptural texts mentioning those stages of life in which celibacy is obligatory, contain) a reference (only to those stages; they are not injunctions; because other (scriptural texts) condemn (those stages).[3 – 4 – 18]

- Paramarsha Adhikaranam – 3 Sutras Incidental Topic.

a) Vishaya :

- Purva Mimamsa question from Sutra 17, Mandana Mishri says Seeing Sanyasi is Amangalam.

- Challenges, there is no Sanyasa Ashrama at all .
- It is borrowed from Buddhism, misinterpretation of Buddhism.
- Non believers of Vedas, Nastikas.

Visishta Advaitin :

- Can't remove sacred thread, Unscarred action.
- There is only one Grihasta Ashrama, Grihasta alone great.
- Jaimini glorifies Grihasta.
- Other 3 Ashramas non existent, Eka Ashrama Vada, Aikashramya Vada.

Why only Grihasta Ashrama?

- Veda insists Veidika karma for good Gathi, compulsory, do rituals till end of life.
- Yavath Jeevan Agnihotram Juhoti, Veda criticises renunciation of karma.

Mantra :

- Veerva Esha Devanam Yaha Agnim Udrasayate..

Taittiriya Upanishad :

वेदमनूच्याचार्यो'न्तेवामिनमनुशास्ति
सत्यं वद । धर्मं चर स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं
धनमाहत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् ।
धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् ।
भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।
देवपितृकार्याभ्यां न प्रमदितव्यम्

vedamanūcyācāryo'ntevāminamanuśāsti
satyaṃ vada | dharmaṃ cara svādhyāyānmā pramadaḥ |
ācāryāya priyaṃ dhanamāhṛtya prajātantuṃ
mā vyavacchetsiḥ | satyānna pramaditavyam |
dharmānna pramaditavyam | kuśālānna pramaditavyam |
bhūtyai na pramaditavyam | svādhyāyapravacanābhyāṃ na
pramaditavyam | devapitṛkāryābhyāṃ na pramaditavyam

Having taught the vedas, the preceptor enjoins the pupils – Speak the truth, do your duty, never swerve from the study of the vedas, do not cut off the line of descendants in your family, after giving the preceptor the free he desires. Never err from truth, never fall from duty, never overlook your own welfare, never neglect your prosperity and never neglect the study and the propagation of the Vedas'. [1 – 11 – 1]

- One who does Udvamam – Renunciation of fire, destroys power of Devas, hence Devas will not bless him after he renounces Vedas.
- Peculiar Language, Fire = Rituals = Offering or Worshipping of Devata.
- When i do ritual, worship fire, Devatas can bless me.

Gita :

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

- Devas in natural forces will bless you.
- Rituals will give rain – Food good life.
- Technical Argument.

Sutra 18 :

परामर्शं जैमिनिरचोदना चापवदति हि ।

Paramarsam jaiminirachodana chapavadati hi

Jaimini (considers that scriptural texts mentioning those stages of life in which celibacy is obligatory, contain) a reference (only to those stages; they are not injunctions; because other (scriptural texts) condemn (those stages). [3 – 4 – 18]

- Paramarsha Adhikaranam.

Samshaya :

- Based on Brahma Sutra :

ऊर्ध्वरेतःसु च शब्दे हि ।

Urdhvaretassu cha sabde hi

And (knowledge belongs) to those who observe perpetual celibacy, because in scripture (that stage of life is mentioned). [3 – 4 – 17]

How many Ashramas prescribed by Vedas?

Purva Pakshi – Purva Mimamsa

- Only One Grihastha
- Eka Ashrama Vadi

Vyasa (4) – Uttara Mimamsa

- Chatur Ashrama Aneka / Vadi / Ashrama

2 Important Statements of Vedas

- Yavat Jeevam Agni Hotram Juhoti
- Perform Agni Hotra till you die
- Only possible by Grihasta

- Veera Vaha Esha Devanam yaha Agnim Udvasayate
- If Vaidika Abandons fire that person destroys power of Devas to bless him

- Devas can bless only through Agni based rituals.

Manusmriti :

- Only Oblations offered in fire reach Devas.

Gita :

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

- Only Grihastas can perform ritual in full measure.
- Sa Agnika Ashrama Grihasta can maintain Gargya, Aavahania, Dakshina Agni.
- Anagnika Ashramas – 3, Ashramas – Brahmacharya have fire ritual Samida Danam.
- Not qualified to do Agnihotram, Vanaprasta has fire ritual, In Vanam no Ritviks,...

Mundak :

- Vanaprastas live on Biksha

Sanyasi :

- All rituals totally absent, Anagnita Ashrama to be rejected according to Purva Mimamsas.
- Handicapped can't perform ritual – Andapanguadina Ashrama = Sanyasa.
- Grihasta - Healthy, capable.

- Sanyasi - Handicapped, unhealthy and other Ashramas.
- Physically or mentally handicapped, Vyasa refutes and establishes Chatur Ashramas.

Suti support : Chandogyo Upanishad :

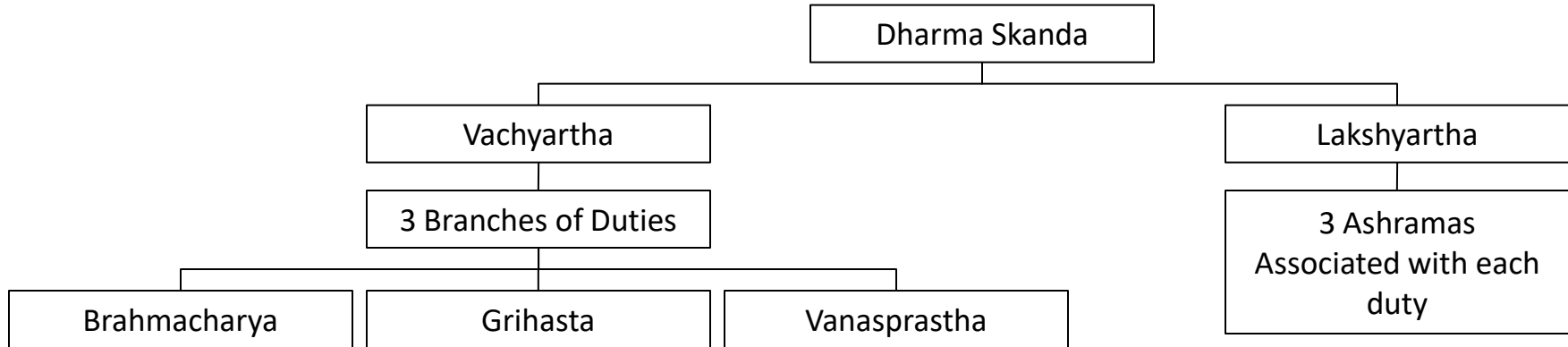
त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति
प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी
तृतीयोऽत्यन्तमात्मानमा- चार्यकुलेऽवसादयन्सर्व
एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति १

Trayo dharmaskandha yajno 'dhyayanam danam iti.
prathamastapa eva dvitiyo brahmacaryacaryakulavasi trtiyo 'tyantam
atmanam acarya-kule 'vasadayan sarva ete punya-loka
bhavanti brahma-sam+stho 'mrtatvam eti.

There are three divisions of religion: The first comprises sacrifices, study, and charity; the second consists of austerities, such as fasting; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of religion go to heaven after death. But One who is devoted to Brahman attains immortality. [2 – 23 – 1]

Trayo	Dharmo	Skandha
3	Sacred, Religious duty	Branches

- 3 Branches of religious duties = Pramanam for Aneka Ashrama Vada.



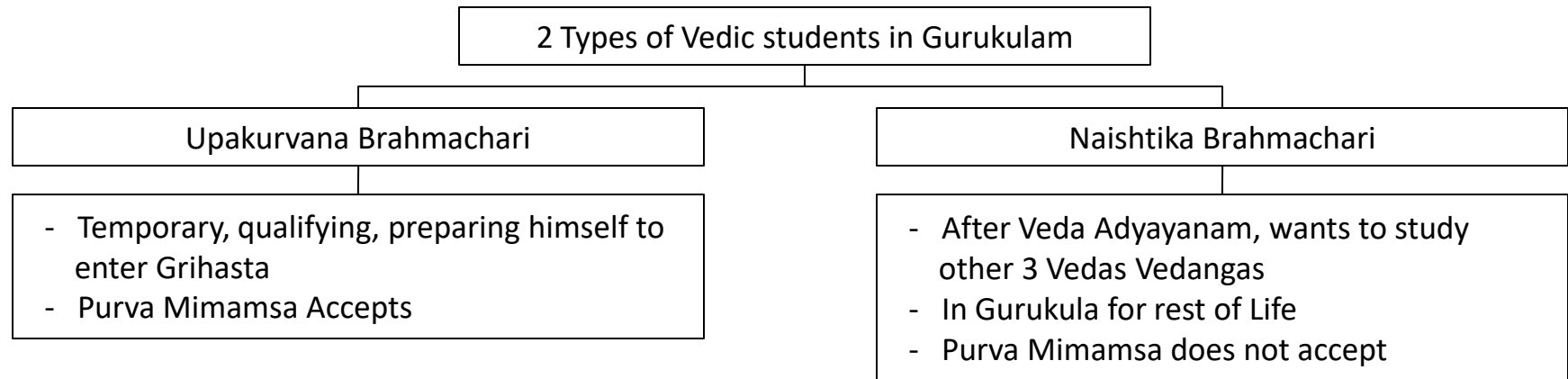
Grihasta :

- Yagya, Veda Adyayanam, Parayanam Danam.

Vanaprastha :

- Tapaha, Austerity
- Possessions not allowed, infrastructure not allowed
- Upavasam and Mounam
- Others are opposed to austerity.

Brahmacharya :



Naishtika :

- Does not perform rituals, Agnihotram, Atyantam Atmanam Acharya Kulam.
- Totally dedicated to serve Acharya.
- Avasadayam - Gives all energy, emaciating body.
- Sarve Loke Punya Bavaha Bavanti, 3 Ashramis attain higher Lokas after death – Oordhva Lokaha Bavati.
- Brahma Samsthaha Amrutatvam Eti Bavanti = Sanyasa.
- One who is Brahma Nishtaha, Vedanta Nishtaha, attains Moksha, Other 3 attain finite result
- Brahma Nishta attains infinite result of Moksha - 4th Ashrama indirectly indicated (Sanyasa).
- Aneka Ashrama Vakyam - Important in Vedanta - Skanda Srutihi – Chandogyo Upanishad : Chapter 2 – 23 – 1.

Chandogyo Upanishad : Chapter 1 – 5 :

- Brief Shankara Bhashyam Upasana Khandam.

Chapter 2 – 23 – 1 :

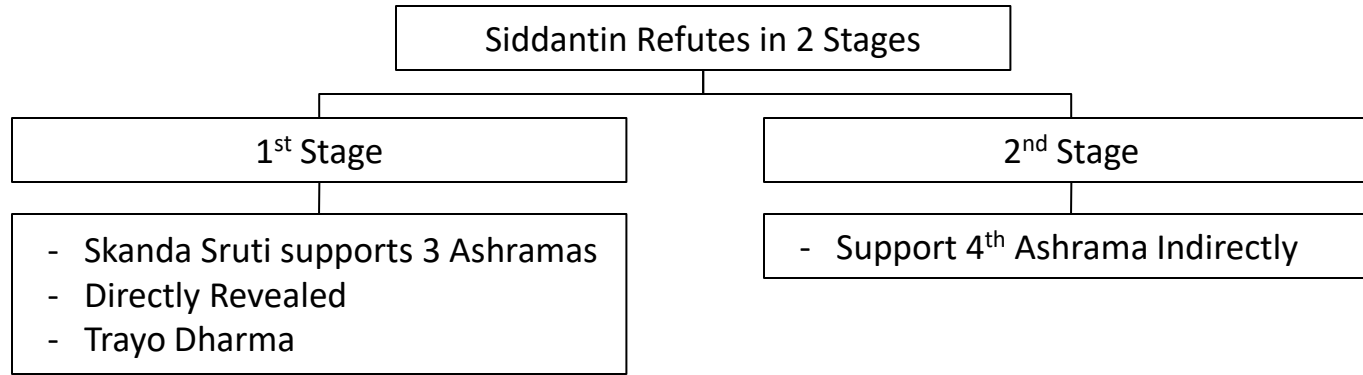
- Big commentary on 4 Ashramas.

Chapter 6, 7, 8 :

- Vedanta Jnana Adhyaya, Skanda Sruti Debate in this Adhikaranam.

Purva Mimamsa :

- Skanda Sruti does not support, Aneka Ashrama Vada.



Sutra 18 :

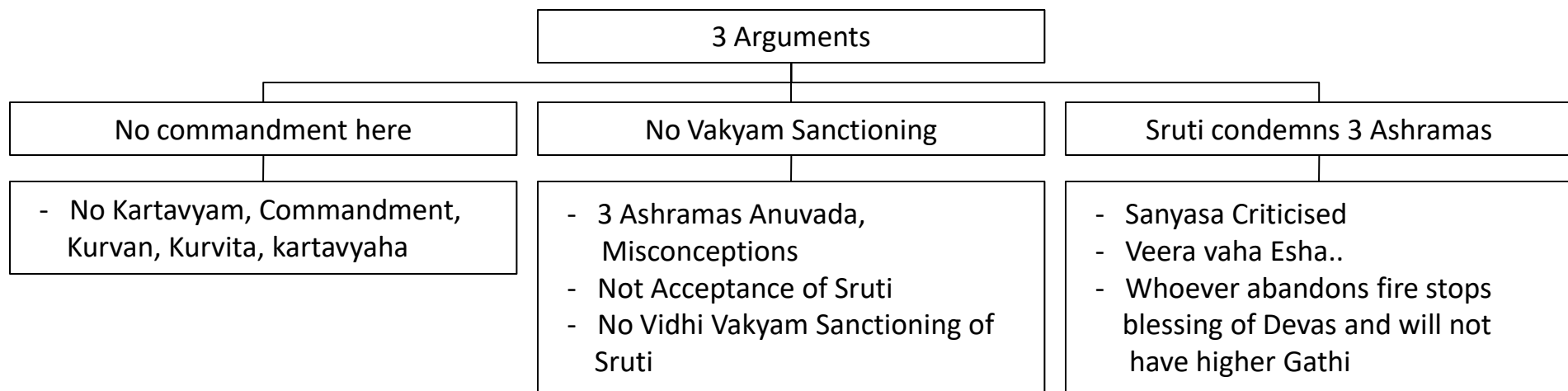
परामर्शं जैमिनिरचोदना चापवदति हि ।

Paramarsam jaiminirachodana chapavadati hi

Jaimini (considers that scriptural texts mentioning those stages of life in which celibacy is obligatory, contain) a reference (only to those stages; they are not injunctions; because other (scriptural texts) condemn (those stages)).[3 – 4 – 18]

General Analysis :

- Purva Pakshi Sutram – Jaiminis observation.
- Skanda Sruti does not support Aneka Ashrama.



Word Analysis :

a) Jaimini :

- Takes other Ashramas.

b) Paramarshan :

- As only references.

c) Cha Ashodana :

- Not as injunction commandments.

d) Hi Apavadati :

- Because Sruti negates them.

Significance :

a) Jaimini :

- Interprets Skanda Sruti by talking.

b) Paramarshan :

- Only as references to 3 Ashramas as popular misconceptions – Branti Siddhi Aneka Ashrama Anuvada.
- Sruti does not want to accept.

c) Aim of Skanda Sruti not to talk of no of Ashramas but Glorification of Brahma Samastha Amrutatva Matihi

- Talks of Brahman Nishta not no of Ashramas.

Example :

- Suppose pen costs Rs 10 – How money 6 Pens Cost

Student :

- Pen costs only one rupee, Here Tatparyam is glorification of Brahma Samastha.
- 3 Ashramas are casual references to popular notion.

Paramarsha Vakhyam :

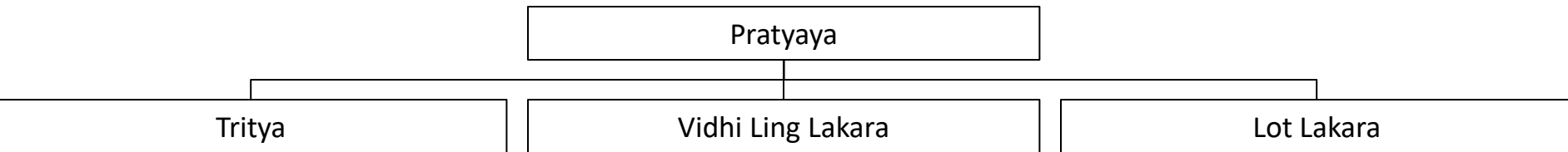
- Tatparyam, Pramana Vakyam Na Bavati,
- Anuvada Vakyam – Vidhi Vakyam Na Bavati, Casual reference, don't take seriously.

d) Achodana :

- Not a sanction or commandment of 4 Ashramas, Any commandment is indicated by Appropriate verb.

Example :

- 1 2 3 in hall - No commandment, Present, past, future tense not commandments.
- Tenses can't convey mood, You should go, shall go - Imperative mood.
- Sruti has no verb with commandment.



- Indicates Injunctions, Vidhi Pratyaya Abava.

e) Apavadati :

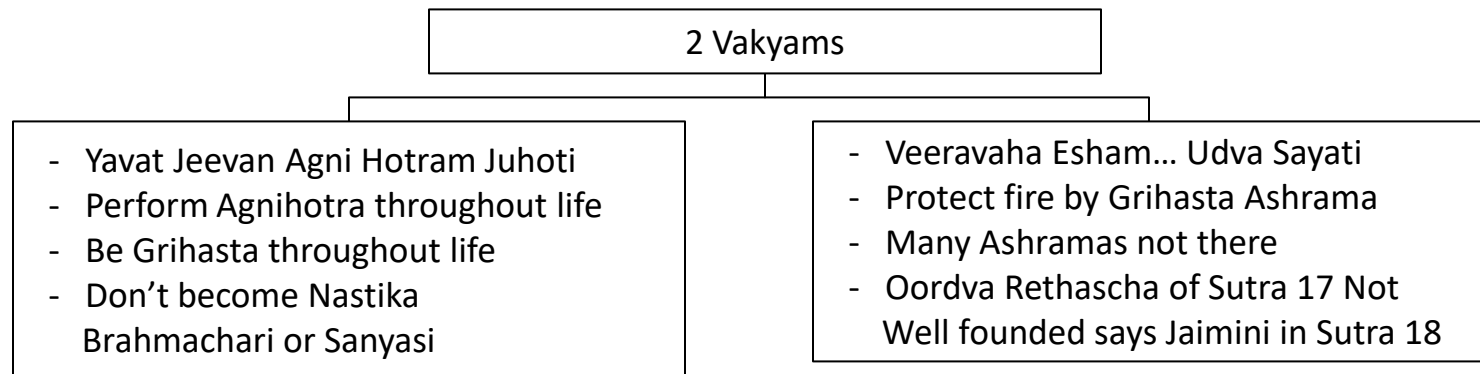
- Apavad to criticise, condem, negate.

Direct Meaning :

- Condemnation.

Indirect Meaning :

- Negation of other Ashramas.
- Sruti negates Anagnika Ashrama, Sruti Negates other Ashrama.



Sutra 19 :

अनुष्ठेयं बादरायणः साम्यश्रुतेः ।
Anushttheyam baadarayanah samyasruteh

Baadarayana (holds that Sannyasa) also must be gone through, because the scriptural text (quoted) refers equally to all the four Ashramas or stages of life.[3 – 4 – 19]

- Paramarsha Adhikaranam – Purva Pakshi sutra of 2nd Adhikaranam – over.
- Branti Sidda Ashrama, Anuvadi Sruti... Yam.
- In Ashrama – Follow Advaitam, accepts one Ashrama.

Skanda Sruti :

Chandogyo Upanishad :

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति
प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी
तृतीयोऽत्यन्तमात्मानमा- चार्यकुलेऽवसादयन्सर्व
एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति १

Trayo dharmaskandha yajno 'dhyayanam danam iti.
prathamastapa eva dvitiyo brahmacaryacaryakulavasi trtiyo 'tyantam
atmanam acarya-kule 'vasadayan sarva ete punya-loka
bhavanti brahma-sam+stho 'mrtatvam eti.

There are three divisions of religion: The first comprises sacrifices, study, and charity; the second consists of austerities, such as fasting; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of religion go to heaven after death. But One who is devoted to Brahman attains immortality. [2 – 23 – 1]

- Upanishad explicitly refers to 3, Traya Skanda = 3 Ashrama

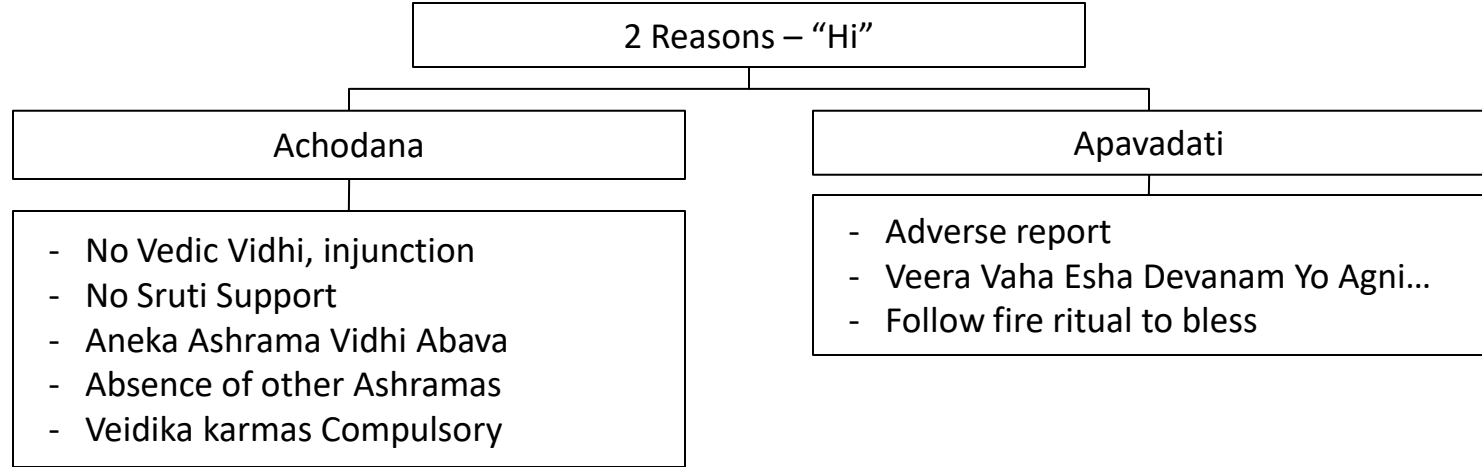
Dispute :

- Jaimini - Only one – Grihastha, many Ashramas not there – Eka Ashrama Vadi.

How you explain 3 Ashramas?

- 3 Ashramas – Paramarsha – Misconception Vakya – Not Vidhi - Validating, sanctioning 3 Ashramas.

- Just quoting wrong notion – Branti Sidda.
- In Vedanta we say – All Dvaita Vakyams, one Branti Sidda Anuvada Vakyam.
- Only Advaitam is there - In world there is Advaitam not in Ashramas.



- Grihasta also included - Don't throw baby with bathwater.
- Traya Skanda – if Para Marham, Branti Sidda, Grihasta also not valid.
- Treat 3 equally, All 3 in same list - Equally valid.
- Samya Sruti – Samatva Bodhana Sruti, Sruti gives equal validity together in Chandogyo : Chapter 2-23-1
- Traya Va Dharma Skanda - Says Dvitya 2nd , 3rd Brahmachari.

Purva Pakshi :

- Accept other Ashramas as handicapped - No legs, no eyes, no mind... Can't offer oblations correctly in fire - Mundak, can't hear priest.

Siddanta - Sutra 19 :

अनुष्ठेयं बादरायणः साम्यश्रुतेः ।
Anushttheyam baadarayanah samyasruteh

Baadarayana (holds that Sannyasa) also must be gone through, because the scriptural text (quoted) refers equally to all the four Ashramas or stages of life.[3 – 4 – 19]

19 and 20 – Siddanta Sutras :

General Analysis :

- All Ashramas not Paramarsha Anuvada, if so problem can't Discriminate. All equal footing.

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिन्नेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान् नो एवासाधुना कनीयान्;
एष सर्वेश्वरः; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
एतद्ग स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिवशाचर्यं चरन्ति;
या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः ।
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते,
असितो न व्यथते, न रिष्यति; एतमु ह्वैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ ह्वैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya
ākāśastasmiñchete, sarvasya vaśī sarvasyeshānaḥ sarvasyādhipatiḥ;
sa na sādhunā karmaṇā bhūyān, no evāsādhunā kaniyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa
eṣāṃ lokānāmasambhedāya; tametaṃ vedānuvacanena brāhmaṇā
vividīṣanti yajñena dānena tapasā'nāśakena; etameva viditvā munirbhavati |
etameva pravrajino lokamicchantaḥ pravrajanti |
etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti; te ha sma
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā
sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā,
agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi sajyate, asito na vyathate,
na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaīṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, Birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; Undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

1st :

- Practice – Veda Anuvachanam, repetition of Veda from Guru = Brahmacharya.

2nd :

- Grihasta – Yagna, dana

3rd :

- Vanaprasta – Tapaha, Veda Treats all equally.

4th :

- Etameva Vijitva Munir Bavati – Putresha, Viseshana, Lokeshna – Sanyasa indirectly Mentioned.
- Either says all 4 Branti Siddham or all 4 valid.
- Samya Sruti Argument – Treatment of all Ashramas equally Valid.

Purva Pakshi :

- Even though all 4 Equally Enumerate, can't treat equally.
- Equal enumeration not equal validity.
- No Vidhi in Skanda Sruti.

1st Reason :

- For Grihasta, there is Vidhi support Chandogyo Upanishad :

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः
प्रजाभ्य आचार्यकुलाद्वेद- मधीत्य यथाविधानं गुरोः
कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे
स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
संप्रतिष्ठाप्याहिंस- न्सर्वभूतान्यन्यत्र तीर्थेभ्यः
स खल्वेवं वर्तयन्वावदायुषं ब्रह्मलोकमभिसंप-
द्यते न च पुनरावर्तते न च पुनरावर्तते १

Taddhaitatbrahma prajapataya uvaca, prajapatirmanave manuh
prajabhyah. acaryakulatvedamadhitya yathavidhanam guroh
karmatisesenabhisamavrtya kutumbe sucau dese
svadhyayamadhiyano dharmikanvidadhatatmani
sarvendriyani sampratisthapyahimsan sarva
bhutanyanyatra tirthebhyah sa khalvevam vartayan yavadayusam
brahmalokamabhisampadyate na ca punaravartate na ca punaravartate.
Iti Pancadasah Khandah. Iti Chandogyopanisadyastamo'dhyayah. 3456

Brahma taught this knowledge of the self to Prajapati, and Prajapati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids Violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloaka, and he is not born again, he is not born again. [8 – 15 – 1]

- Referred in last Adhikaranam - Grihasta powerful, treat with partiality.

2nd Reason :

- Grihasta glorified by Veda, Karma takes him to Svarga.

a) Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Grihasta Sruti, others condemned.

b) Veeraha – Sruti :

- Grihasta not condemned.
- Not Samanya Sruti, Validity not equal.

Siddantin :

- All problems because Veda not studied properly Chandogyo Upanishad : Chapter 8 – 15 – 1.
- Vidhi Vakhyam for Moksha.

Jabala Upanishad :

atha hainam janako vaideho yajnavalkyamupasametyovaca
bhagavansannyasam bruhi | sa hovaca yajnavalkyah |
brahmacharyam parisamapya grhi bhavet | grhi bhutva vani
bhavet | vani bhutva pravrajat | yadi vetaratha
brahmacharyadeva pravrajedgrhadva vanadva ||
atha punaravrati va vrati va snatako va'snatako
votsannagniko va yadahareva virajettadahareva pravrajat |
taddhaike prajapatyamevestin kurvanti | tadu tatha na
kuryadagnyimeva kuryat || agnirha vai pranah pranameva tatha karoti ||
traidhatavimeva kuryat | etayaiva trayo dhatavo yaduta
sattvam rajastama iti | ayam te yonirrtvijyo yato jatah pranadarocathah | tam
pranam janannagna arohatha no vardhaya rayim | ityanena
mantrenagnimajighret || esa ha va agneryonirayah pranah pranam gaccha
svahetyevamevaitadaha ||
gramadagnimahrtya purvadagnimaghrapayet ||
yadyagnim na vindedapsu juhuyat | apo vai sarva devatah
sarvabhyo devatabhyo juhomi svaheti hutvodhrtya
prasniyatsajyam haviranamayam moksamantrah trayyaivam
vadet | etadbrahmaitadupositavyam | evamevaitadbhagavanniti vai
yajnavalkyah || 4 ||

अथ हैनं जनको वैदेहो याज्ञवल्क्यमुपसमेत्योवाच
भगवन्संन्यासं ब्रूहीति । स होवाच याज्ञवल्क्यः ।
ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी
भवेत् । वनी भूत्वा प्रव्रजेत् । यदि वेतरथा
ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा ॥
अथ पुनरव्रती वा व्रती वा स्नातको वाऽऽस्नातको
वोत्सन्नग्निको वा यदहरेव विरजेतदहरेव प्रव्रजेत् ।
तद्धैके प्राजापत्यामेवेष्टि, न् कुर्वन्ति । तदु तथा न
कुर्यादाग्नेयीमेव कुर्यात् ॥ अग्निर्ह वै प्राणः प्राणमेव तथा करोति ॥
त्रैधातवीयामेव कुर्यात् । एतयैव त्रयो धातवो यदुत
सत्त्वं रजस्तम इति ॥ अयं ते योनिर्नृत्विजो यतो जातः प्राणादशेषः । तं
प्राणं जानन्नग्न आरोहाथा नो वर्धय रयिम् । इत्यनेन
मन्त्रेणाग्निमाजिघ्रेत् ॥ एष ह वा अग्नेर्योनिर्यः प्राणः प्राणं गच्छ
स्वाहेत्येवमेवैतदाह ॥ ग्रामादग्निमाहृत्य पूर्वदग्निमाग्रापयेत् ॥
यद्यग्निं न विन्देदप्सु जुहुयात् । आपो वै सर्वा देवताः
सर्वाभ्यो देवताभ्यो जुहोमि स्वाहेति हुत्वोद्धृत्य
प्राञ्चीयात्साज्यं हविरनामयं मोक्षमन्त्रः त्रयैव
वदेत् । एतद्ब्रह्मैतदुपासितव्यम् । एवमेवैतद्भगवन्निति वै
याज्ञवल्क्यः ॥ ४ ॥

Then Janaka, the king of the Videhas (respectfully) approached Yajnavalkya and requested him Revered Sir, expound (to me) the (tenets of) renunciation (Sannyasa) He (Yajnavalkya) then replied: After completing the period of disciplined studentship (brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (i.e., become a Vanaprastha). Having become a Vanaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or from the forest(-life of a Vanaprastha). (It can also be that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is one not observing the vows (before the stage of renunciation) or observe them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the sacred fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the sacred fire (anagnika). [Verse 4]

- Direct instruction to spiritual seeker.

a) Brahmacharyam :

- Pari Samapya Grihite - One should complete Brahmacharyam and enter Grihasta.

b) Grihasta produces Vairagyam :

c) Grihi Butva Vachani Bave :

- After Grihasta, gaining Vairagyam go to Vanaprasta to practice Sadhana Chatushtaya Sampatti free from duty, distraction, develop Sadhana Chatushtaya Sampatti.

d) Vani Butva Pravrayate :

- Sanyasa after acquiring Sadhana Chatushtaya Sampatti.
- First 3 Ashramas generate Viveka, Vairagyam, Sadhana Chatushtaya Sampatti, Mumukshatvam.
- Exclusively dedicated for Sravanam / Mananam / Nididhyasanam, Vani Butva Pravrajat.
- No Vidhi in Skanda Sruti.

Jabala :

- Vin Bavet, Prajet, Vidhi used.
- Brahmachari with Sadhana Chatushtaya Sampatti due to Purva Janma – Vasanas – Gone through 3 Ashramas.
- In Brahmachary, it he has Sadhana Chatushtaya Sampatti, no Necessity to go to Grihasta and Vanaprasta.
- Can enter Sanyasa... Yadi va itarata.

Grihasta with Sadhana Chatushtaya Sampatti	Vanaprasta with Sadhana Chatushtaya Sampatti
Sanyasi	Sanyasi

- Therefore treat Samya Sruti equally valid.

Purva Pakshi :

- Not convinced – Apavada Sruti powerful.
- If you give up karmas, it is Papam, stopping blessings of Devas - Next birth not elevating.
- Others have Jabala Vidhi Sruti, others weakened by Apavata Sruti.
- Veera Vaha Esha... = Apavada Sruti.

Siddhantini :

- Vidhi and Apavada Sruti – Both equally powerful.
- Apavada has no power to cancel Sanyasi Sruti, if it was, fight between Sruti and Smriti, we will take Sruti.

When 2 equally powerful, Mimamsa rule :

- Interpret in such a way, both are valid - Get equal validity.

Example : Gita :

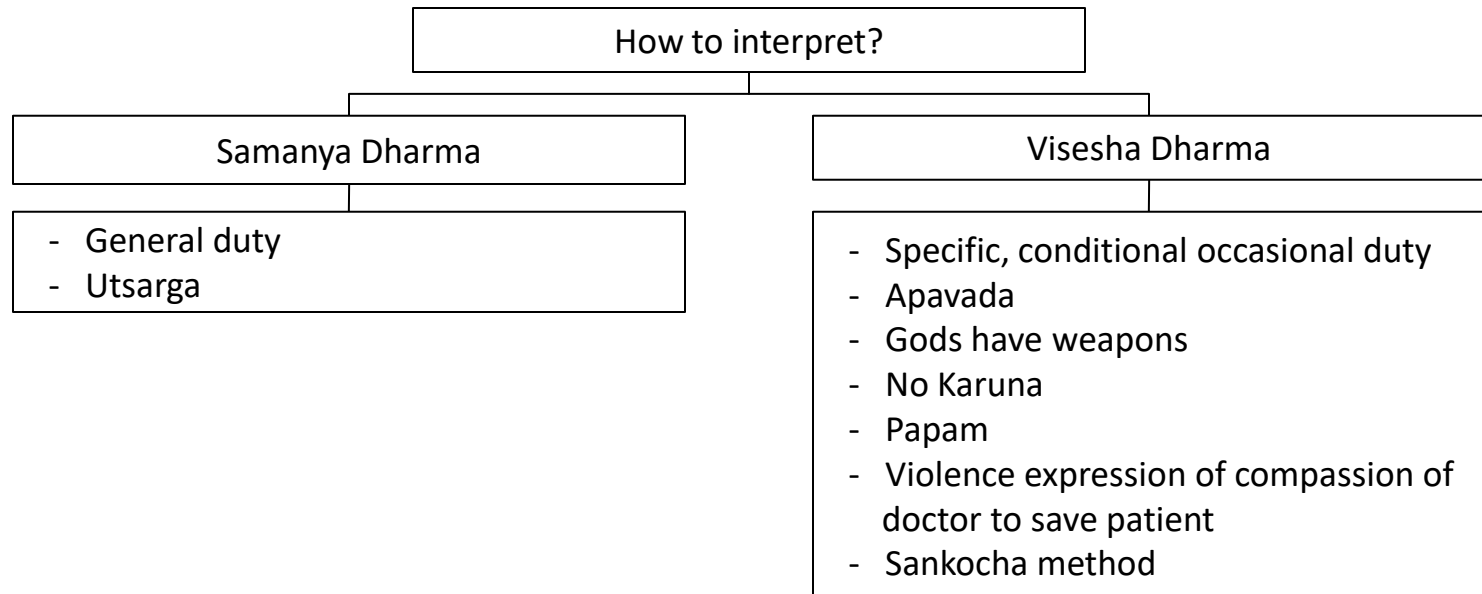
- Duty of Kshatriya - To fight dharma Rakshaka Yudha.
- Violence is duty of Kshatriya for protection of dharma, if non-violent methods fail.

Gita :

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनो ऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८ ॥

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

- Other Sruti Vakyam, Ahimsa... Na Himsa Sarva Butani, One should not harm others, no other better duty than killing.



Sankocha :

- Reduce area of operation of Sruti Vakyam, have equal validity.
- 2 Officers with equal power – In 2 departments HR / Purchase, both Srutis valid in different areas.

Karma :

- Compulsory, not given up
- If no qualification, continue Yagya, Dana, tapas.

Gita : Encouragement :

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Never quote Jabala Sruti, Arjuna trying to run away from battlefield - Krishna did not quote Sanyasa much in Gita.

Adhikaris :

- Once Qualifications Aquired, give up Karma, dedicate to life of Sravanam / Mananam / Nididhyasanam.
- Apavada Sruti Valid, Skanda Sruti talking about Grihasta, for Anadhikaris and other Ashramas, for respective Adhikaris.
- All 4 Ashramas equally Valid, Adhikari Bheda is Ashrama Bheda.
- Aneka Ashrama right, Eka Ashrama Veda wrong.

Word Analysis :**a) Anushteyam :**

- Other Ashramas are to be followed.

b) Samya Srutehe :

- Because of equal reference of all Ashramas.

Significance :

a) Anushteyam :

- All the Ashramas equally Sanctioned, Negation of Paramarshanam not casual reference to Misconception of people.
- Deliberate Sanction, instruction to follow all Ashrama, Kritiya Vidhi – opposes Para Marsha.

b) Sruti Samyam :

- Samatvam statement equality of all Ashramas.
- Sarva Ashrama Samatva Pratipadaka Sruti Vakya, can't have step motherly treatment.

Sutra 20 :

विधिर्वा धारणवत् ।

Vidhirva dharanavat ।

Or rather (there is an) injunction (in this text) as in the case of carrying (of the sacrificial wood).[3 – 4 – 20]

Abyupetya Vada :

- Suppositional argument

Purva Mimamsa :

- For Grihasta only Vidhi exists, for others no Vidhi.

Skanda Sruti :

- Not commandment only enumeration, not imperative mood.

Siddantin :

- There is Vidhi support in Jabala Upanishad.

Jabala :

- Not considered authentic by some.

Isavasya Upanishad :

- Some say talks about Isho-Christ, Some insert word Upanishad every text = Ramakrishna Paramahansa Upanishad
- If Purva Mimamsa, argues, that Jabala not accepted, still can, treat Skanda as Vidhi Vakyam-How?
- There are provisions in Purva Mimamsa.
- Sanctions – Aneka Ashrama even though no Verb, no imperative mood, Lot, Vidhilink, Savya Pratyaya Abava.
- Still take statement as Vidhi Vakyam.

Vidhir Va :

- Otherwise, if you don't accept Jabala, take this Chandogyo Upanishad as Vidhi Vakyam.
- With certain condition, some Non-Vidhi Vakyams can be taken as Vidhi Vakyam.
- There is Purva Mimamsa Sutram.

Jaimini Purva Mimamsa Sutra :

अप्रकरणे तु तद्धर्मस्ततो विशेषात् ॥ २० ॥

That which does not occur in the context of any particular sacrifice, must pertain to man in his ordinary capacity, because it differs from those (That are found in the context of particular sacrifices) [3 – 4 – 20]

- Treat Chandogyo Skanda Sruti as Vidhi Vakyam.

Vidhir Va Dharnavatu :

- 3rd Final sutra of Paramarsha, Adhikaranam – 2nd Adhikaranam.

Vyasa Establishes :

- Aneka Ashrama.

Purva Mimamsa :

- Accepts only Grihasta Eka Ashrama Vadi because he Gives Importance to only rituals.
- Veda rituals alone liberate person.

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

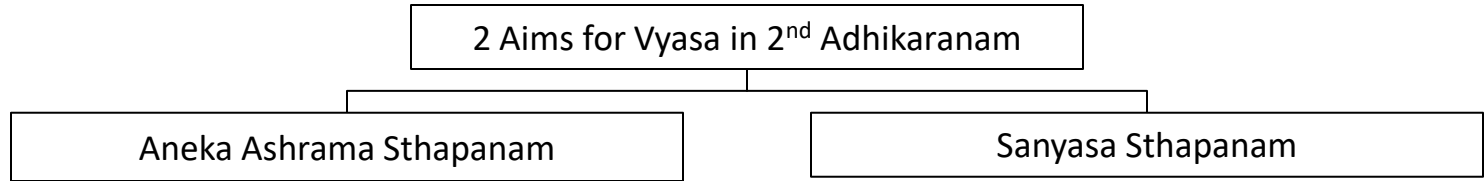
*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- In Grihasta alone, one maintains Gargya, Avahania, Dakshina fires, Brahmacharya stepping stone to enter Grihasta has no Independent validity.
- Aneka Ashrama Vada includes Sanyasa also, Final topic establishes Sanyasa Ashrama.
- Shankara established before, Kevala Jnanena Moksha Sambavanti.

1st Adhikaranam :

- If Sanyasi gets Moksha, its only through Jnanam alone.
- No Sacred thread – Unfit for Karma – Purushartha Adhikaranam.
- Biggest Adhikaranam – 17 Sutras.



Chandogyo Upanishad – Skanda Sruti :

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति
प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी
तृतीयोऽत्यन्तमात्मानमा-चार्यकुलेऽवसादयन्सर्व
एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति १

Trayo dharmaskandha yajno 'dhyayanam danam iti.
prathamastapa eva dvitiyo brahmacharyacaryakulavasi trtiyo 'tyantam
atmanam acarya-kule 'vasadayan sarva ete punya-loka
bhavanti brahma-sam+stho 'mrtatvam eti.

There are three divisions of religion: The first comprises sacrifices, study, and charity; the second consists of austerities, such as fasting; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of religion go to heaven after death. But One who is devoted to Brahman attains immortality. [2 – 23 – 1]

- Aneka Ashrama – Grihastha, Vanaprastha Sanyasa.

Purva Pakshi : No Verb of injunction :

- Chandogyo does not prescribe Aneka – Only casual reference.
- Ashrama Aneka Paramarsha – not Vidhi.
- If Skanda is Apramanam, what will be problem?
- Grihastha Paramarsha also there, accept all 3 or reject all 3 Samya Sruti – In Same footing.
- Grihastha included in Skanda Sruti.

Purva Pakshi :

Chandogyo Upanishad :

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः
प्रजाभ्य आचार्यकुलाद्धेद- मधीत्य यथाविधानं गुरोः
कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे
स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
संप्रतिष्ठाप्याहिंस- न्सर्वभूतान्यन्यत्र तीर्थेभ्यः
स खल्वेवं वर्तयन्नावदायुषं ब्रह्मलोकमभिसंप-
द्यते न च पुनरावर्तते न च पुनरावर्तते १

Taddhaitatbrahma prajapataya uvaca, prajapatirmanave manuh
prajabhyah. acaryakulatvedamadhitya yathavidhanam guroh
karmatiseesenabhisamavrtya kutumbe sucau dese
svadhyayamadhiyano dharmikanvidadhatatmani
sarvendriyani sampratisthapyahimsan sarva
bhutanyanyatra tirthebhyah sa khalvevam vartayan yavadayusam
brahmalokamabhisampadyate na ca punaravartate na ca punaravartate.
Iti Pancadasah Khandah. Iti Chandogyopanisadyastamo'dhyayah.

Brahma taught this knowledge of the self to Prajapati, and Prajapati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids Violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloaka, and he is not born again, he is not born again. [8 – 15 – 1]

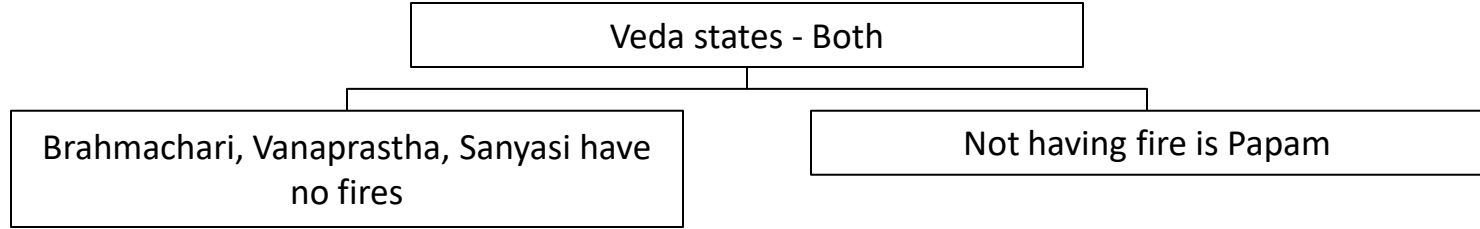
- Pramana Vakyam - One has to follow Grihastha.
- Pramanam for Grihastha, Skaanda not Pramanam for any Ashrama.

Siddantin :

- I also have Vidhi Vakyam, Jabala – Upanishad.

Purva Pakshi :

- Accept Grihasta alone as Vedas say, one should not renounce fire – Veeravaha...Eke..
- If you do, will incur Papam.
- 3 Fires only for Grihasta, Brahmachari has only one temporary fire for Samida Danam.
- Vanaprasta and Sanyasi have no fires.



- How to reconcile both ?

Vyasa's Answer :

- One Sruti statement can never nullify another Sruti statement, has equal validity.
- Sruti = Prabala Pramanam, has power to negate Smriti.
- Smriti - Durbala Pramanam,
- Weak, Negatable.
- 2 Sruti statements have to be accommodated - How?
- How to reconcile Sanyasa Vidhi and Grihasta – Agni Tyaga Papam?

Vyasa :

- We must know Mimamsa rule.

Gita :

- Ahimsa – 3 – 4 Places mentioned as Value.

Gita :

अमानिब्रमदम्भिब्रमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

Humility, unpretentiousness, non-injury, forgiveness,
Uprightness, service to the teacher, purity, steadfastness
self-control... [Chapter 13 – Verse 8]

Gita :

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६.२ ॥

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.. [Chapter 16 – Verse 2]

Also Says :

- Tasmāt Yudasva Bharata, not sending flowers.
- Interpret Maintaining validity of both Vakyam, by Presenting conditions.

Utsarga	Apavada
<ul style="list-style-type: none">- General Rule- Samanyam- Don't harm anyone	<ul style="list-style-type: none">- Vishesam- For removing Adharma <p>Gita :</p> <ul style="list-style-type: none">- Pavithranaya Sadhunam.. Vinashaya Cha Dushkritam- For Dharma Samastha, Vinasha Ok- Himsa – Last step after Sama, Dana, non-Violent Methods- Yudasva is commandment, Lot imperative mood- Take to violence to protect Dharma- Sankocha Arthaha

Gita :

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ४-८ ॥

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Restrict meaning of both statement to 2 Different fields.

Sanyasa / Valid	Utsarga / Don't Give up of Agni
Condition : <ul style="list-style-type: none"> - When person has attained Karma Phalam of rituals Sadhana Chatushtaya Sampatti - Sadhya Prapti Anantaram, Sadhanam redundant, harmful - Eating after hunger removed – Redundant and Harmful - Sanyasa 100% ok if Sadhana Chatushtaya Sampatti Adhikari - Giving up of fire rituals not relevant for Adhikari hence no Papam 	<ul style="list-style-type: none"> - General Rule - Karma Should not be given up - Take to Panchamaha yagyas Gita : <ul style="list-style-type: none"> - Yagyo, Dana, Manascha... [Chapter 18 – Verse 5] - Kartavyatani... Me Parta..[Chapter 18 – Verse 6] - Never give up duty or rituals - If you give up Papam

Gita :

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

Acts of Sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the 'Wise'. [Chapter 18 – Verse 5]

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६ ॥

But even these actions should be performed leaving aside attachment and the fruits, O Partha; This is my certain and best belief. [Chapter 18 – Verse 6]

- Agni Tyaga Papam is there, not obstruction to Sanyasa.
- Therefore Sanyasa Ashrama exists in Sutra 18 and 19.

Why 20th Sutra? Vidhir Va Karanatvatu :

- Purva Mimamsaka – May not accept Jabala Upanishad, not one of principle Upanishads.
- Let us assume Jabala doesn't exist... I Have power to establish Skanda Sruti itself is Vidhi vakyam.

Chandogyo Upanishad :

- Interpret Skanda Sruti as Aneka Vidhi Vakyam, No verb of commandment – How Vidhi?

Commandment	Sidda Bhodhana Vakyam
<ul style="list-style-type: none">- Bring Water- Requires imperative Mood	<ul style="list-style-type: none">- There is Water

Answer in 20th Sutra :

विधिर्वा धारणवत् ।

Vidhirva dharanavat ।

Or rather (there is an) injunction (in this text) as in the case of carrying (of the sacrificial wood).[3 – 4 – 20]

- In alternative method of interpretation, we can convert Paramarsha Vakyam.

Into Vidhi Vakyam :

- By rule of interpretation, convert non commandment statement into commandment statement you yourself have used in Purva Mimamsa sutra.
- You convert Paramarsha Vakyam into Vidhi Vakyam.
- General analysis of 20th sutra.

Example : In Karma Khanda :

Jaimini sutra :

प्रकरणविशेषाद्वा तद्युक्तस्य संस्कारो द्रव्यवत्

On the other hand by reason of the particular context being connected with it, it is a Purificatory rite like a material. The author gives a reply to the objector's objection. What he says is that the text about Yawning occurs in a particular context and the fore belongs to that rite; it may also belong to a particular action in life. For example you take barley; it is used in a sacrifice and also in common life. So the text relates to the practice in the sacrifice. [3 – 4 – 15]

Vakya gives commandment to Follow :

- Anudravet – Priest Must approach, Homa Kunda – Anudru – Vidhi Ling, Mahapitrm Yagyaha – For Ancestors.
- Take Ladle – Carries oblation – Ghee and go near Homa Kunda, with other hand – Twig – Samith, Samidam Dharyan.

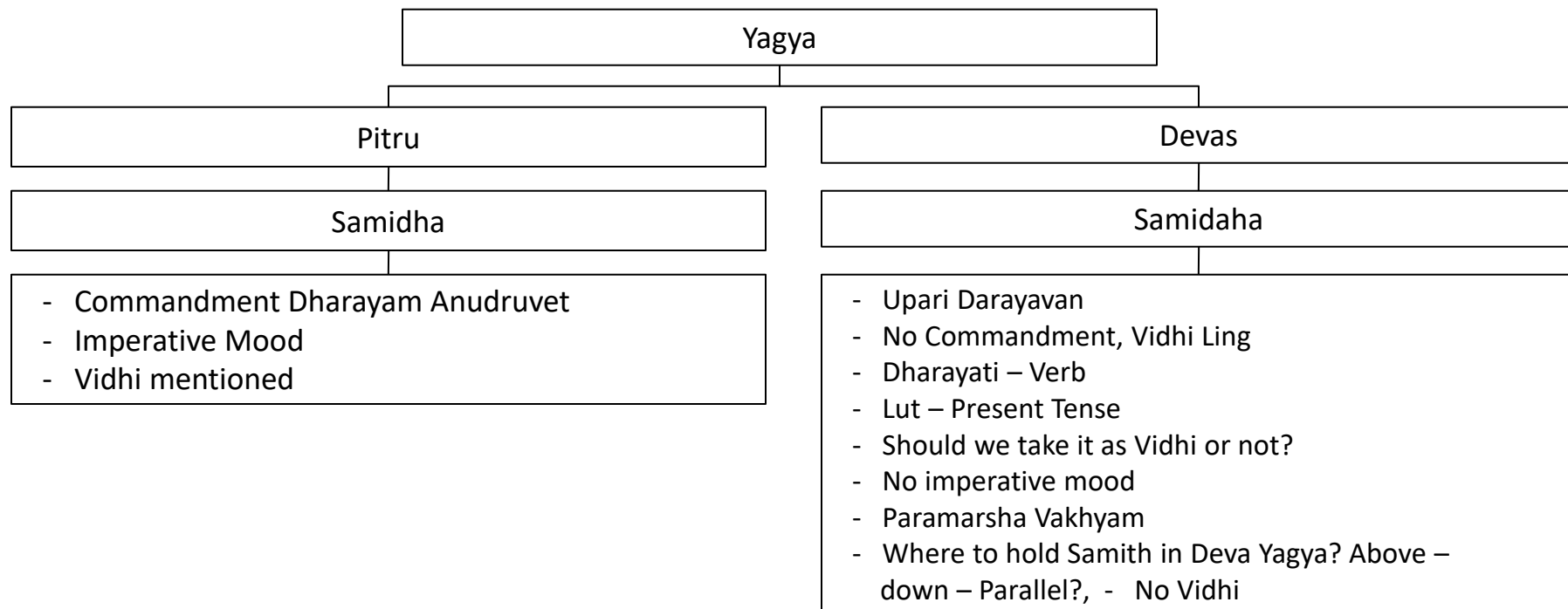
How to keep twig in Hand?

a)

Oblation holding hand	Samith Holding hand
- Higher-level	- Lower Level - (Not above or Parallel)

b) Devebyaha – Uparatti – Dharayat when ritual for Devatas :

- Samith – Uparai itu Dharayati above Ladle – (Not equal, down)

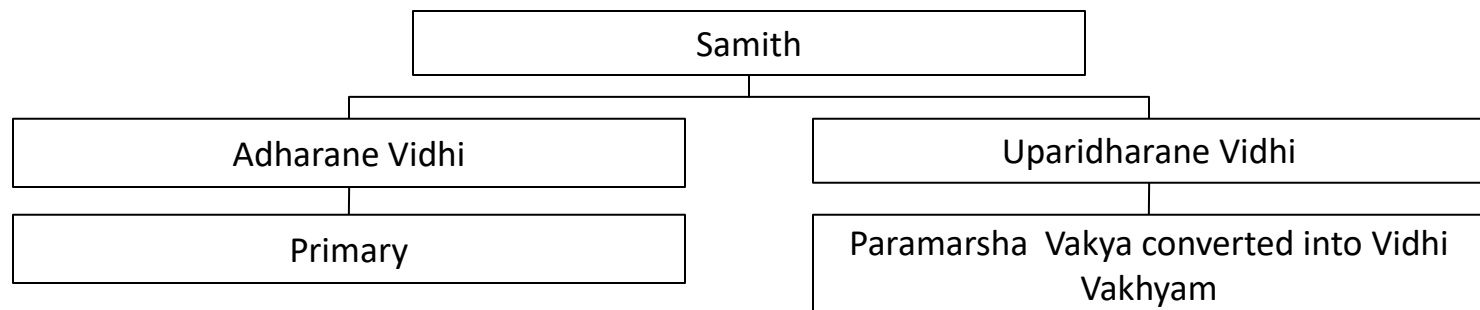


- Purva Mimamsa compromises, Even though, it is Paramarsha Vakyam and out of context.
- Says Paramarsha Vakyam should be treated as Vidhi Vakyam unique context.
- Primary Vidhi – Pitru Yagya Vidhi.
- Taking secondary Vidhi also in one and same statement.
- According to Purva Mimamsa (PM) one statement can have only one rule.
- Here he compromises and says one statement has 2 Vidhis - One actual, other compromised Vidhi.
- Paramarsha Vakyam is interpreted as Vidhi Vakyam, is compromise wrong thing?
- When no other way, compromise is ok.

Example

- a) For protection of dharma, Himsa is ok in Gita
- b) Puja in train without Snanam ok, Puja without Snanam if having temperature ok.
- Don't regularly follow compromised version, Paramarsha Vakyam not Vidhi Vakyam, but in situations you can do that.
- Elsewhere no Vidhi Vakyam regarding Deva Yagya.
- Vyasa extends this to Skanda Sruti also, Re interpret Skanda Sruti and see, what Vidhis involved.

Purva Mimamsa Vakyam :



Skanda Sruti – Chandogyo Upanishad : Chapter 2 – 23 - 1

Primary Vidhi

- At end Brahma Samastaha = Brahma Nishtaha = Jnana Nishtaha = Jnani Amrutatvam Eti
- Punch Line, bottom lines, central teaching
- Jnani will attain Moksha

Paramarsha Vakyam converted into Vidhi

- All 4 Ashrama Vakyam
- Others get finite result
- Sarve Ete Shaiya Lokaha Bavanti

Chandogyo Upanishad :

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति
प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी
तृतीयोऽत्यन्तमात्मानमा-चार्यकुलेऽवसादयन्सर्व
एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति १

Trayo dharmaskandha yajno 'dhyayanam danam iti.
prathamastapa eva dvitiyo brahmacaryacaryakulavasi trtiyo 'tyantam
atmanam acarya-kule 'vasadayan sarva ete punya-loka
bhavanti brahma-sam+stho 'mrtatvam eti.

There are three divisions of religion: The first comprises sacrifices, study, and charity; the second consists of austerities, such as fasting; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of religion go to heaven after death. But One who is devoted to Brahman attains immortality. [2 – 23 – 1]

- Non Brahma Nishta attain finite result.
- Brahma Nishta alone attains Moksha, Primary commandment - Theme of Skanda Sruti - Brahma Nishta Bavet - Chandogyo Upanishad.
- May you all attain Brahma Nishta so that you may attain Amrutatvam or Moksha, is primary theme of Skanda Sruti Vakyam.
- As part of primary theme, Upanishad refers to Aneka Ashrama, Paramarsha is there.

Our Dilema :

- Whether Aneka Ashrama Paramarsha Trayo Dharma Skandaha – Yagy – Dana – Grihasta Paramarsha.
- Tapa - Eva – Vanaprastha Paramarsha (reference) Acharya Kulavasi – Brahmacharya Paramarsha.

Whether Paramarsha should be taken as Vidhi or not?

- Let Purva Mimamsa, see if Vidhi Vakyam elsewhere taking these as Vidhi Vakyam is compromise.
- No Vidhi – No imperative mood.
- Search elsewhere – Jabala Upanishad.

Purva Pakshi :

- Does not accept Jabala as authentic – 3rd Umpire.
- We don't have Aneka Ashrama Vidhi elsewhere, we convert Aneka Ashrama.
- Paramarsha into Vidhi Vakyam – As it is useful, informative teaching.
- There is Brahmacharya, Vanaprasta, Grihastha Ashrama.

Conclusion :

- Aneka Ashrama Paramarsha is Vidhi.

Sutra 20 :

विधिर्वा धारणवत् ।

Vidhirva dharanavat ।

Or rather (there is an) injunction (in this text) as in the case of carrying (of the sacrificial wood).[3 – 4 – 20]

Samshaya :

- Vedas accept Aneka Ashrama or only one Grihasta Ashrama.

a) Purva Pakshi :

- Only Grihasta Ashrama Vidhi exists.

Vyasa :

- Aneka Ashramas accepted in Chandogyo Upanishad :

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति
प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी
तृतीयोऽत्यन्तमात्मानमा- चार्यकुलेऽवसादयन्सर्व
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atmanam acarya-kule 'vasadayan sarva ete punya-loka
bhavanti brahma-sam+stho 'mrtatvam eti.

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- Skanda Sruti Analysed – Trayo dharma Skanda...

b) Purva Pakshi :

- In Skanda Sruti, only mentioned not Vidhi, Aneka Ashrama mentioned Paramarsha not Vidhi.

c) Vyasa :

- In this context, no Vidhi, in Jabala Upanishad, Brahma Charyam mentioned, it is restated in Chandogyo.

- Therefore Anushteya Ashrama a, b, c in sutra 1 + 2.

3rd Sutra :

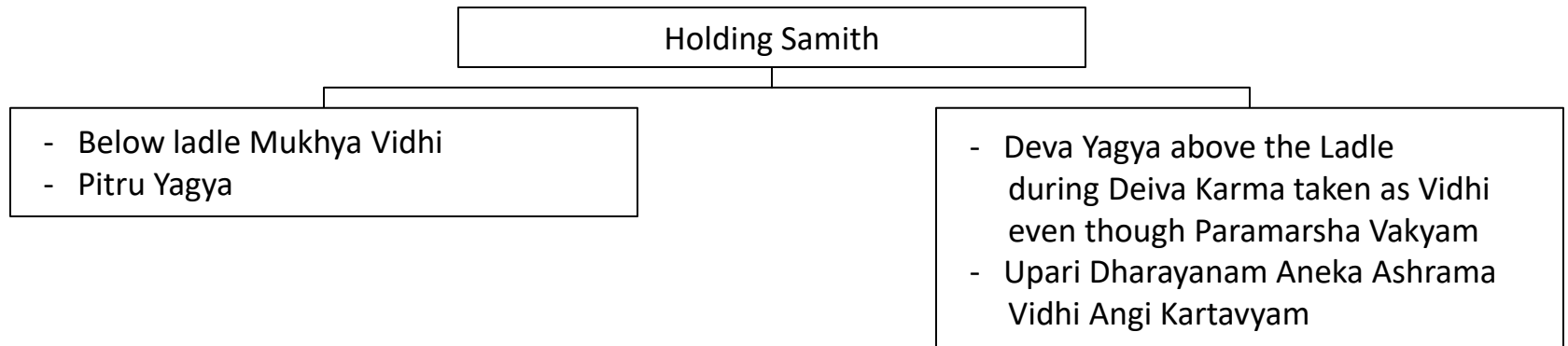
Vyasa:

- Even if you don't accept Jabala, can take Skanda Sruti as Vidhi Vakyam for Aneka Ashrama, Conversion of Paramarsha into Vidhi Vakyam is accepted method in Purva Mimamsa itself.

“Apoorvata” condition :

- If teaching is new and useful then Poorva Marsha Vakyam can be taken as Vidhi Vakyam.
- Apoorvatve Sati Paramarsham Api, Vidhi Vakyatvena Svekartum Shakyate.
- In Skanda Sruti, Brahma Samsthaha Amrutatvam eti is Mukya Vidhi.
- Whoever is Brahma Nishta will attain liberation.
- Whoever is interested in liberation must be Brahma Nishta, Moksha Kama, Brahma Nishta Baveti.
- Other Ashrama also additional Vidhi, new information, Assuming Jabala Sruti is there, other Ashramas will be new Vidhi.
- Brahma Nishta Vidhi will be new Mukya Vidhi.

Example :



Word Analysis :

- Vidhi Va Dharmavatu

a) Va : or

b) Vidhi :

- This Chandogyo Upanishad statement itself is the injunction for other Ashramas.

Significance :

a) Va = Athava :

- Alternatively, give 2nd interpretation.
- 1st interpretation based on acceptance of Jabala Vidhi, Aneka Ashrama Vidhi will be in Jabala Upanishad.
- In Chandogyo Upanishad - Aneka Ashrama taken as Anuvada – Restatement.

1st Interpretation :

- Anuvada

2nd Interpretation :

- Jabala not accepted

Chandogyo Upanishad :

- Aneka Ashrama Vidhi .

b) Va :

- 2nd interpretation

c) Vidhi :

- Chandogyo Upanishad, Aneka Ashrama Vakyam not RK or Chinmaya Ashrama, But Dharma Skanda = Brahmacharya, Grihasta Ashramas.
- Chandogyo Upanishad = Ashrama = Skanda.

d) Dharanavatu :

- Like Dharana Vidhi occurring in Karma Khanda.
- Vidhitu Karana Apoornatvat.

Conclusion :

- Not Eka Ashrama but Aneka Ashramas which Vedas have accepted.
- Accept Aneka Ashrama but you can't prove existence of Sanyasa Ashrama – Why?

Purva Pakshi :

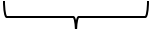
- Only Traya Dharma mentioned in Skanda Sruti.
- There are 3 Ashramas for Practice of Vedic Dharma's, disciplines.

Brahmachari	Grihasta	Vanaprasta
Acharya Kulavasam	Yagya Danam tapas	Tapas

Where is Sanyasa?

- In Previous Adhikaranam, Sanyasa was introduced no Pramanam for Sanyasa.
- Jabala not acceptable with Skanda Srishti how you prove Sanyasa Ashrama?

Vyasa :

- Explicitly not mentioned
- Implicitly mentioned
- Sarve Ete Punya Lokaha Bavanti


All people belonging to 3 Ashramas will attain Punya Loka, not Moksha.

- Parichinna Phalam – Higher Lokas, finite Anityam.
- Brahma Samstha Amrutatvam eti will attain Moksha.
- Brahma Samstham = name of Purusha will attain Moksha.

Purva Pakshi :

- Will Brahma Samstham be different from 3 or not Brahma Samstha – Nitya Phalam Separated, segregated from previous 3.

4th :

- Vilakshanatvam

Example :

- Rama, Lakshmana, Barata went to Bombay but this person went to Delhi.

Vyasa :

- 4th Ashrami Traya Vilakshanam is Brahma Samstha, Sanyasi - Attains liberation = Pramanam for Sanyasa Ashrama.

Purva Pakshi :

- Its your interpretation - Upanishad does not say this, It only says Nishtaha Amrutatvam Prapnoti will give another interpretation - Why bring Sanyasi?
- Abrahma Agyani Brahmachari, Grihasta, Vanaprasta Punya Loka and Jnani with Nishta get Moksha.

Anushtanam	Nishta
Casual	With commitment

Vidhi :

- Become Brahma Nishta.

Shankara :

Answer no 1 :

- After enumerating 3, it enumerates 4th Ashrama.
- If intention of Upanishad was Ajnani will not get Moksha and Jnanis get Moksha, it need not talk of 3 Ashramas at all.

Upanishad should have said :

- Any human – Abrahma Nishta – Nirmukta, Brahma Nishta – Mukta.
- Upanishad separately mentions 3 Ashramas, Brahma Nishta = Sanyasi alone.

Answer no 2 :

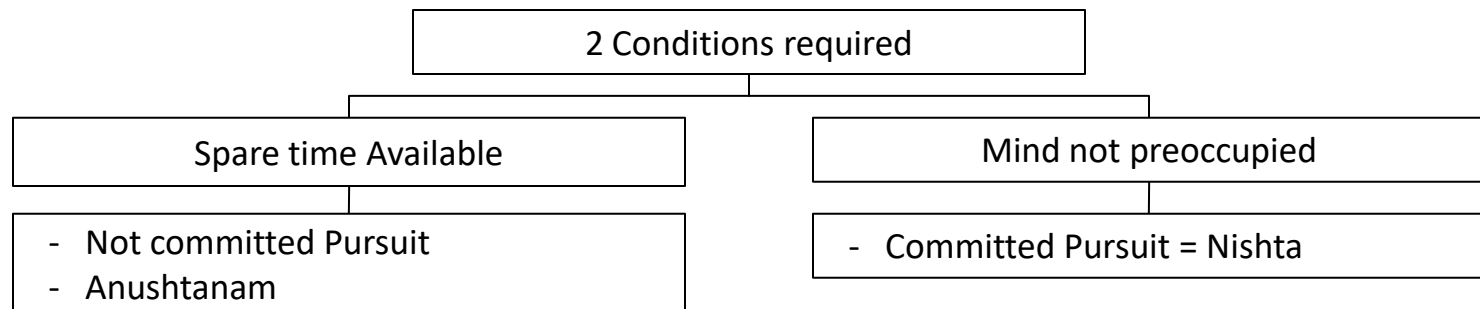
- Disturbing for Grihastas.

Chandogyo Upanishad :

- Brahma Nishta can be for Sanyasi only, because Sanyasi alone can become Brahma Nishta.
- Sravanam / Mananam / Nididhyasanam - As committed duty, pursuit possible only for Sanyasi.
- This is how it is designed in Vedic teachings.
- In other 3 Ashramas, Pursuit of Brahman is not duty at all, not Prohibited or enjoined.
- Grihasta has no Pratyaya Vaya Papam, Guilt.
- Non performance of duty has Drishta and Adrishta Phalam, negative consequences – Shastriya and Laukika.

Shankaras Question :

- In other 3 Ashramas, if choice between duty and non duty, duty given priority.
- Attending Brahma Sutra class on sat – Not duty.
- Non-performance of duty to avoid Pratyavaya Papam.
- Vedanta = Non duty = Spare time Pursuit, when mind not preoccupied.
- Non Vedantic duty gets prime time slot , If preoccupied mind, no Vedanta Sravanam / Mananam / Nididhyasanam.



- Shankara gives loaded meaning to Nishta, Brahma Samsthaha = Sanyasa, Nishta, Committed pursuit.
- Hence Chandogyo Upanishad talks of 4 Ashramas - For Sanyasi, no social, family, Laukika, Vedic duty.
- Only Sravanam / Mananam / Nididhyasanam, wear any dress, no shampoo, eat anything, sleep anywhere for committed pursuit of Sravanam / Mananam / Nididhyasanam.

- 90% of time rituals in Vedic period 3 Ashramas, 3 Varnas – All Vedic ritual.
- Ritualistic Sanyasi for giving up rituals which occupied prime time, - Remove thread, tuft – Required for rituals.

Swamis Interpretation :

- Shankara's Sanyasa not relevant today – Formal Sanyasi working for society - For giving up worldly activities, Formal Sanyasa not required.

What is spirit behind Sanyasa?

3 Factors – Sanyasa Spirit

- Represents Sadhana
Chatushtaya Sampatti

- Detachment from everyone
- Can I give prime time, top
priority for Vedanta

- Can I Enjoy un preoccupied
mind during Sravanam /
Mananam / Nididhyasanam

- Shankara Emphasised in letter and Spirit.
- Now only spirit not letter Veidika Karmas gone.

Mundak Upanishad :

- Mentions Agnihotra, Aupasana and all rituals.

Shankara	Now
- Sanyasa is a must, in letter and Spirit	- Sanyasa in Spirit enough - In Letter not compulsory

- 2nd Adhikaranam – Paramarsha Adhikaranam over

Gist :

- Sanyasa compulsory in Spirit not in Letter.

1st Adhikaranam	2 nd Adhikaranam
<ul style="list-style-type: none"> - Atma Jnanam established as independent means of liberation 	<ul style="list-style-type: none"> - Sanyasa – Angam of Atma Jnanam refuted - Eka Ashrama Vada of Purva Mimamsa refuted - Established Aneka Ashrama Vada Including Sanyasa - Have direct Jabala Pramanam - Brahmacharyam

- Grihi Butva – Vidhi Vakyam, Commandment mentioned, verbs used.
- Samapya Grini = Grihasta, Pravarjate = Sanyasa, Vani = Vanaprasta.
- Need not go through 4 compulsorily, Attava Itarata - Has options.

Jabala Upanishad :

atha hainam janako vaideho yajnavalkyamupasametyovaca
bhagavansannyasam bruhi | sa hovaca yajnavalkyah |
brahmacharyam parisamapya grhi bhavet | grhi bhutva vani
bhavet | vani bhutva pravrajat | yadi vetaratha
brahmacharyadeva pravrajedgrhadva vanadva ||
atha punaravrati va vrati va snatako va'snatako
votsannagniko va yadahareva virajettadahareva pravrajat |
taddhaike prajapatyamevestin kurvanti | tadu tatha na
kuryadagneyimeva kuryat || agnirha vai pranah pranameva tatha karoti ||
traidhataviyameva kuryat | etayaiva trayo dhatavo yaduta
sattvam rajastama iti | ayam te yonirrtvijo yato jatah pranadarocathah | tam
pranam janannagna arohatha no vardhaya rayim | ityanena
mantrenagnimajighret || esa ha va agneryonirayah pranah pranam gaccha
svahetyevamevaitadaha ||
gramadagnimahrtya purvadagnimaghrapayet ||
yadyagnim na vindedapsu juhuyat | apo vai sarva devatah
sarvabhyo devatabhyo juhomi svaheti hutvodhrtya
prasniyatsajyam haviranamayam moksamantrah trayyaivam
vadet | etadbrahmaitadupasitavyam | evamevaitadbhagavanniti vai
yajnavalkyah || 4 ||

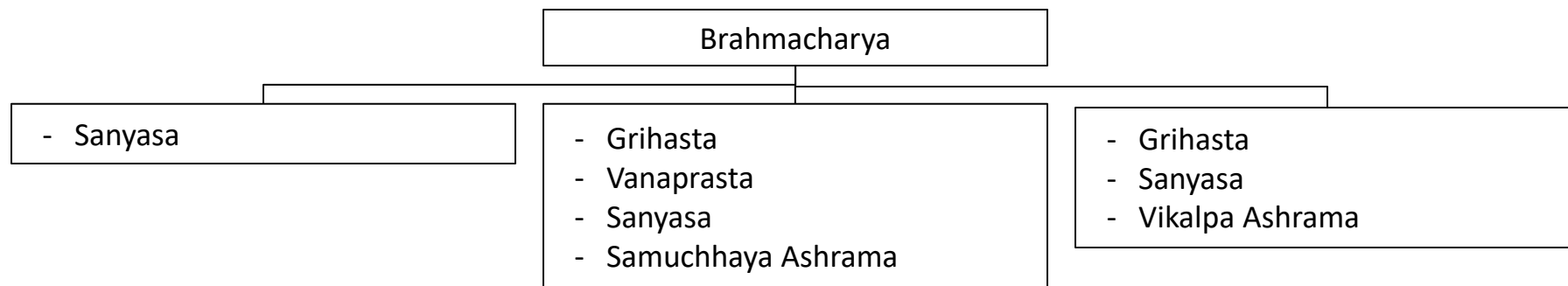
अथ हैनं जनको वैदेहो याज्ञवल्क्यमुपसमेत्योवाच
भगवन्संन्यासं ब्रूहीति । स होवाच याज्ञवल्क्यः ।
ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी
भवेत् । वनी भूत्वा प्रव्रजेत् । यदि वेतरथा
ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा ॥
अथ पुनरव्रती वा व्रती वा स्नातको वाऽऽस्नातको
वोत्सन्नग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ।
तद्वैके प्राजापत्यामेवेष्टि, न् कुर्वन्ति । तदु तथा न
कुर्यादाग्नेयीमेव कुर्यात् ॥ अग्निर्ह वै प्राणः प्राणमेव तथा करोति ॥
त्रैधातवीयामेव कुर्यात् । एतयैव त्रयो धातवो यदुत
सत्त्वं रजस्तम इति ॥ अयं ते योनिर्नृत्विजो यतो जातः प्राणादशेचथाः । तं
प्राणं जानन्नग्न आरोहाथा नो वर्धय रयिम् । इत्यनेन
मन्त्रेणाग्निमाजिघ्रेत् ॥ एष ह वा अग्नेर्योनिर्यः प्राणः प्राणं गच्छ
स्वाहेत्येवमेवैतदाह ॥ ग्रामादग्निमाहृत्य पूर्वदग्निमाघ्रापयेत् ॥
यद्यग्निं न विन्देदप्सु जुहुयात् । आपो वै सर्वा देवताः
सर्वाभ्यो देवताभ्यो जुहोमि स्वाहेति हुत्वोद्धृत्य
प्राञ्जीयात्स्राज्यं हविर्नामयं मोक्षमन्त्रः त्रयैवं
वदेत् । एतद्ब्रह्मैतदुपासितव्यम् । एवमेवैतद्भगवन्निति वै
याज्ञवल्क्यः ॥ ४॥

Then Janaka, the king of the Videhas (respectfully) approached Yajnavalkya and requested him Revered Sir, expound (to me) the (tenets of) renunciation (Sannyasa) He (Yajnavalkya) then replied: After completing the period of disciplined studentship (brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (i.e., become a Vanaprastha). Having become a Vanaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or from the forest(-life of a Vanaprastha). (It can also be that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is one not observing the vows (before the stage of renunciation) or observe them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the sacred fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the sacred fire (anagnika). [Verse 4]

- If person has desire for Moksha and has qualification, one need not go through Grihastha and Vanaprastha.

Jabala Upanishad :

- Direct support for 4 Ashramas.



Chandogyo Upanishad / Skanda Sruti :

- Not direct support, Need to extract 4 Ashramas through special interpretation and bring Vidhi.
- Sanyasa not explicit, Interpret Brahma Samstha as Sanyasa in Paramarsha Adhikaranam.

Last Point :

Purva Pakshi :

- Sanyasa for handicapped - Unfit to do karma, no wife, Anagnihi, widower, disqualified.
- Utsanna Agnihi, Viduraha, unmarried, widowed, can't do Vedic rituals, Sanyasa given as option.

- Aapat Sanyasa - On death bed, Sanyasa given - Wants to go through all 4 Ashramas but had no courage.
- Who will make morning coffee, take care in old age?
- Preisa mantra Uchhavanam in death bed, Marana kale, Sanyasa, I am renouncing everything.
- New birth - Brahmachari to Sanyasi or Krama Mukti.

Shankara :

- Don't conclude all Sanyasis handicapped one for Sadhana Chatushtaya Sampatti.

Jabala Upanishad :

- 4th Mantra Sanyasa for handicapped - Spiritually unqualified.
- Atah Punaha Eva Vratam.....

Jabala Upanishad :

अथ हैनमत्रिः पप्रच्छ याज्ञवल्क्यं पृच्छामि त्वा
याज्ञवल्क्य अयज्ञोपवीति कथं ब्राह्मण इति । स होवाच
याज्ञवल्क्यः । इदमेवास्य तद्यज्ञोपवीतं य आत्मापः
प्राश्याचम्यायं विधिः परिव्राजकानाम् । वीराध्वाने वा
अनाशके वा अपां प्रवेशे वा अग्निप्रवेशे वा महाप्रस्थाने वा
। अथ परिव्राड्विवर्णवासा मुण्डोऽपरिग्रहः शुचिरदोही
भैक्षणो ब्रह्मभूयाय भवतीति । यद्यातुरः स्यान्मनसा
वाचा संन्यसेत् । एष पन्था ब्रह्मणा हानुवित्तस्तेनैति
संन्यासी ब्रह्मविदित्येवमेवैष भगवन्त्याज्ञवल्क्य ॥ ५॥

atha hainamatrih papraccha yajnavalkyam prcchami tva
yajnavalkya ayajnopaviti katham brahmana iti | sa hovaca
yajnavalkyah | idamevasya tadyajnopavitam ya atmapah
prasyacamyayam vidhih parivrajakanam | viradhvane va
anasake va apam pravease va agnipravease va mahaprasthane va
| atha parivradvivarnavasa mundo'parigrahaah suciradrohi
bhaiksano brahmabhuyaya bhavatiti | yadyaturah syanmanasa
vaca sannasyet | esa pantha brahmana hanuvittastenaiti
sannyasi brahmadevityevamevaise bhagavanyajnavalkya || 5 ||

Next, Atri addressed Yajnavalkya: "I ask thee, O Yajnavalkya, how does one become a Brahmana, without wearing the Yajnopavita (the sacred thread?) Yajnavalkya replied: "the self is verily his sacred thread. The following is the rule for the Parivrajaka, (when the death approaches him). Having sipped a little of the consecrated water, he should lay down his life on the field of battle; or he should quit the body by taking no sustenance whatever, or he should cast his body in the holy waters, or he should enter fire, or he should walk on towards the north, until his body falls dead. Now the Paramahansa ascetic who is clad in rags, clean shaven; becomes fit, to attain Brahman; he should not accept anything from others; he should ever remain pure, without the slightest thought of malice to others; and he should subsist on alms. If he has no time to observe the above ceremonies he should take up Sanyasa either in thought, or by pronouncing the formula. This path is verily proclaimed by Brahma. Treading this, the Sanyasin realizes Brahman. Thus Yajnavalkya taught the king. [Verse 5]

a) Parivrat :

- Sarvam Parityaga – Gives up everything.

b) Vivarna Vasa :

- No Coloured cloth

c) Kashaya Vastram :

d) Mundaha :

- Shaven head

e) Aparigraha :

- Not possessing.

f) Shudhi :

- Ever clean

g) Adrohi :

- Not Harming.

h) Bikshawan :

- Living on Biksha, pursuing Vedanta - Sravanam / Mananam / Nididhyasanam Sadhanas, Brahma Buyaha Bavati.
- Attains Brahman here and now in this Janma.

4th Mantra :

- Sanyasa for unqualified people.

5th Mantra :

- Sanyasa for Qualified.

Conclusion :

- Sanyasa Ashram is there as Jnana Angam.

स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ।
Stutimatramupadanaditi chennapurvatvat

If it be said that (texts such as the one about the Udgitha are) mere glorifications on account of their reference (to parts of sacrifices), (we say) not so, on account of the newness (of what they teach, if viewed as injunctions).[3 – 4 – 21]

- Saint Tyagaraja and Anantha Rama Dikshitar took Sanyasa at fag end of life – No Sradham only Aradhana
- Anantha Krishna Kshastri (Swami's village) – Refuted.
- 100 Objections of Visishta Advaitin in his book Shata Dushani book - Refutations called “ Shata Dushani” Logical deficiencies in Advaitam.
- Took Apath Sanyasa, general introduction to 3rd Adhikaranam Stut mantra Adhikaranam – 2 Sutras.

Chandogyo Upanishad :

स एष रसानाँ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ३

Sa esa rasanam rasatamah paramah parardhyo'stamo yad udgithah.

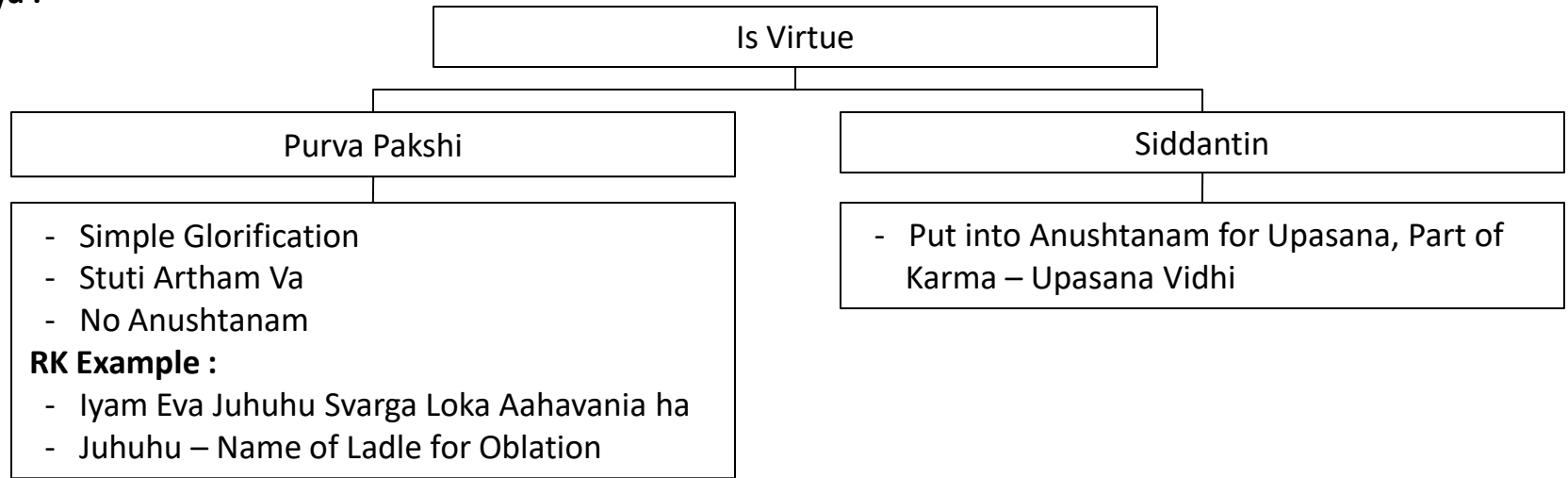
This udgitha [Om] is the best of all essences. It is the best of all that exist. It is the eighth, and it has the highest status. [1 – 1 – 3]

- Technical – Academic Adhikaranam, Omkara in Sama Veda - Udgita is technical name.
- Udgita - Omkara ultimate essence of creation.
- Prithvi - Rasam of universe Apala / Jalam - Rasam of Prithvi, Oshadi, Purusha, Retaha... 8 Stages sara = Udgita = Most sacred.

Secret Abode of Brahman :

- Para - Ardham(Abode) Ishvara Vasa Sthanam, Brahman Sthanam symbol to invoke lord, are Virtues of Omkara.

Samshaya :



Iyam – Prithvi :

- Ladle is earth itself, Glorious like earth, Karma Angam, Stuti Vakyam if only Karma Anga Vakyam.
- ‘Varda Lokaha’ Ahavania fire into which oblations are poured for Svarga Loka.
- Apply Same Law in Chandogyo Upanishad : Chapter 1 – 1 – 3.

Purva Pakshi :

- It is karma Anga Guna Bodhana Vakyam any factor - Fire, mantra, ritual, priest – Angas
- Stuti Vakyams

In Chandogyo Upanishad :

- Udgita mantra is Karma, Angam. Hence Stuti Vakyam.
- Every mantra in ritual - Rasa Tamaha, Parartaha Gunas, Virtues of karma Angam, no Anushtanam.
- Just read - Nothing to do, Vyasa gives answer in 2 Sutrams.

General Analysis of Sutra 21 :

1st Part of Sutra : Purva Pakshi – Part

- Stuti Matram Upadanat.

Vyasa Answer :

- Na Apoorvatvat
- If Stuti of Karma Anga is to be taken, in proximity must be Karma Vidhi Vakyam.
- For karma, karma Angas involved, Then glorification relevant.

Example :

- Mridangam player glorified in music concert, Stuti Vakyam is in proximate of commandment.

In Chandogyo Upanishad :

- Chapter 1 – 1 – 3 – No Karma Vidhi hence not Stuti Vakyam.
- It is Upasana Anushtana Vakyam, use Gunas to meditate, Anushtana for Upasana not Stuti Vakyam.

Word Analysis :

a) Stuti Matram :

- Chandogyo Upanishad : Chapter 1 – 1 – 3 - Only glorification.

b) Upadanat :

- Because of its reference to Udgita, which is karma Angam, accessory of Vedic ritual.

c) Iti Chet :

- If this is contention of Purva Pakshi

d) Na :

- No it is not so

e) Apoorvatvat :

- It is new instruction, injunction, new Vidhi Vakyam.

Significance :

a) Stuti Matram :

- Mere glorification Omkara is Brihataha, Parataha.

Pararthya - Mere indicates :

- It is never used in Karma Anushtana and Upasana Anushtana.
- Arthavada only - No utility.

Reason :

b) Upadanat :

- Karma Anga Buta Udgita Upadanat, because it is referring to Udgita Omkara, it is only Karma Angam.

Purva Pakshi Nyaya :

- Yatra Yatra Karma Anga Guna Bodhaka, Vakyam Vartate, Tatra Tatra Stuti Eva Bavati.

Example :

- Niyameva Juhuhu Svarga... in proximity there is Vidhi Vakyam which is Apoorva Vakyam, therefore Artha Vada.

c) Iti Chet :

- If this is your contention.

d) Na :

- I can't accept it because.

e) Apoorvatvat :

- There is no Vidhi Vakyam in proximity, This itself should be taken as new Anushtana Vakyam.
- Not part of Same other Anushtanam, it is a new teaching this itself is instruction Vakyam.

Sutra 22 :

भावशब्दाच्च ।

Bhavasabdaccha ।

And there being words expressive of injunction. [3 - 4 - 22]

- Reinforcing Argument.

General Analysis :

- This Vakyam is not part of Karma Khanda ritual but is independent Upasana.

Chandogyo Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युद्गायति तस्योपव्याख्यानम् १

Om ity etad aksaram udgitham upasita,
om iti hy udgayati yasyopavyakhyanam.

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their oneness.] How you recite this Om is being explained. [1 – 1 – 1]

- Udgita Upasana has to be practiced.
- Udgita mantra not used as part of ritual but as Svatantra Upasanam, not karma Angam at all.
- For Purva Mimamsa only rituals exist - Anything in Veda put in context of ritual.
- Without fire, priest, practice Omkara Udgita Upasana and get benefit of getting karmas fulfilled.
- It is karma (rituals) Rahita Upasana, Svatantra Upasanam Vartate.

Proof : Chandogyo Upanishad :

- Chapter 1 – 1 – 1 - Upasita is direct proof.
- Bavaha in ritual is independent Vidhi.

Question :

- Why Omkara not part of Vedic ritual.
- It should be mentioned in proximity of Sandhya Vandanam or Agnihotra or some ritual.
- It should be said near karma Vidhi - It is Svatantra Upasanam.
- If karma Angam, it will not have separate Phalam, Angi alone will have Phalam.
- This is Mimamsa ritualistic argument - Here in Chandogyo – Separate Phalam mentioned.

Sutra 22 :

भावशब्दाच्च ।

Bhavasabdaccha ।

And there being words expressive of injunction. [3 - 4 - 22]

- Stuti matra Adhikaranam.

Omkaara in Chandogyo Upanishad :

स एष रसानाँ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ३

Sa esa rasanam rasatamah paramah parardhyo'stamo yad udgithah.

This udgitha [Om] is the best of all essences. It is the best of all that exist. It is the eighth, and it has the highest status. [1 – 1 – 3]

- Is it karma Angam or Svatantram ? Independent or part of ritual?

Purva Pakshi :

- Omkaara is mantra every mantra part of ritual, karma Anga.

Vyasa :

- If it is karma Angam, whole Chandogyo Upanishad will become karma Angam and Jnana Khanda will be edged out as independent part.

Purva Pakshi :

- Does not want to give value for Jnana Khanda and eternally involved in destroying Jnana Khanda.

Advaitin :

- Eternally establishing Jnana Khanda and Svatantram.
- No ritual near Chandogyo Upanishad : Chapter 1 – 1 – 3.
- No karma Vidhi – Therefore Svatantra Omkaara.

Sutra 22 :

भावशब्दाच्च ।

Bhavasabdaccha ।

And there being words expressive of injunction. [3 - 4 - 22]

- Upanishad prescribes as form of Mantra.
- Upanishadic Vidhi in Chandogyo Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युदायति तस्योपव्याख्यानम् १

Om ity etad aksaram udgitham upasita,
om iti hy udgayati yasyopavyakhyanam.

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their oneness.] How you recite this Om is being explained. [1 – 1 – 1]

- Therefore Upasana is Svatantram.

a) Upasita :

- Vidhi ling - Vidhi Bodaka Bava Shabda one reason.

b) Cha : 2nd Reason :

- If Omkara is Karma Angam then Angam will never have Phalam.

Chandogyo Upanishad :

आपयिता ह वै कामानां भवति य
एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ७

apayita ha vai kamanam bhavati ya etad evam
vidvan aksaram udgitham upaste.

He who worships Om as the udgitha [Brahman], knowing it as the one who receives everything, himself [Finally] receives everything he desires. [1 – 1 – 7]

- Gives Phalam for Upasana, Apayita Vai Kama Bavati.
- He can fulfill his desires, Upasana is Svatantram.

- Hence Nirguna Jnanam also is Svatantram, independent like Saguna Upasaka.
- Both Independent of Karma.

Jnana Khanda :

- Exists Independent of Karma Khanda.

Word Analysis :

- Bava Shabdatu Cha
- a) Because of usage of injunction, commandment in the Vakyam.

Chandogyo Upanishad :

स एष रसानाँ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ३

Sa esa rasanam rasatamah paramah parardhyo'stamo yad udgithah.

This udgitha [Om] is the best of all essences. It is the best of all that exist. It is the eighth, and it has the highest status. [1 – 1 – 3]

- Is not mere glorification.

Significance :

a) Bava Shabdat :

- Vidhi Bodhaka Veda Vakyam, Madya Pada Lopa Samasa, Chapter 1 – 1 – 1 – Upasana Vidhi Vakyam is there.

b) Cha :

- Also Phala Bodhaka Chapter 1 – 1 – 7, Hence Omkara Upasana need not join Karma Khanda ritual.

Conclusion :

- Svatantra Omkara Upasana in Chapter 1 – 1 – 3 = Vishaya vakyam.

Chapter 1 – 1 – 1 and Chapter 1 – 1 – 7 Quoted :

- Virtues of Udgita Omkara – Mentioned in Chapter 1 - 1 - 3

Purva Pakshi :

- Stuti Matram – Glorification not for Anushtanam.
- Should be applied as Svatantra Omkara Upasana.
- Guna Bodhaka Vakyam by Mimamsa applied in ritual – Our view.

Purva Pakshi :

- View – Stuti Bodhaka Vakyam not applied in any practice.
- Guna – In Mimamsa is “Part” of Anushtanam, Guna – Vidhi = Apoorva Vidhi.
- Omkara Dhyanam = when Saguna Vidya exists independently.
- Nirguna Vidya exists independently, therefore Purushartha Aaha Shabdat connect to 1st Adhikarana.

Sutra 23 – 4th Adhikaranam :

परिप्लवार्था इति चेन्न विशेषितत्वात् ।
Pariplavartha iti chenna viseshitatvat

If it be said (that the stories told in the Upanishads) are for the purpose of Pariplava (only, we say) not so, because (certain stories above) are specified (by the Sruti for this purpose).[3 - 4 - 23]

- 2 Sutras – Sutra 23 and 24 – Pari Plava Adhikarana.
- In this Adhikaranam, Purva Pakshi tries to connect, all Upanishad to Karma Khanda.
- If Not Loka Sabha, Rajya Sabha,
- Upanishad should not exist independently, must join ritual in Pari Plavam topic.
- Pari Plavam = Huge flood – Psunami – Inundated with Water.

Gita :

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६ ॥

To the Brahmana who has known the self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

- Plu - To flood.
- Here, name of action - Part of Ashvamedha karma satellite ritual, karma Anga Sadhanam.
- Only Kshatriya allowed, May you follow, Pariplavam Achakshita ritual as part of Ashvamedha Karmanga Butayam.
- Listening to Katha - Stories = Ashva Medha Karmangam.
- Veidika Katha said in Veda Nachiketa, Prajapati, Ajatashatru, Yajnavalkya = Pariplava ritual.
- Once story is karma Angam, teaching will be karma Angam.
- Vidya and Katha have Eka Vakyam, Therefore Upanishad does not exist independently.

Vyasa :

- Upanishad Katha not karma Angam but Brahma Vidya Angam.
- This is Adhikarana Sara.

General Analysis of 1st sutra :

a) Pariplavartha :

- Purva Pakshi.

b) Iti Chenna Viseshatvat = Siddantin.

- All Veidika karma Anga are Pariplava Anga in Ashva Medha ritual.

2nd Part :

- Tva Medha Prakaranam – Karma Khanda, Raja has to do Veidika Vidhi.

Why listen to Story?

- During big ritual lasting for weeks one should not go out of Yaga Shala, No Socialisation, movie, beach, Tv.
- To Avoid sleeping during day, stories told, Veidika Katha = Limb.

1st Day :

- Story of Manu Vyavastho Raja.

2nd Day :

- Story Yamo Vyavastho Raja in Svarga Loka.

Visheshitam – Specified :

- Upanishadic stories not included in Pari Plavatvam – Nirguna Brahma Angam.
- Don't Drag Upanishad stories to Karma Khanda.

Word Analysis :

a) Pari Plavatha :

- Upanishad stories are meant for Pari Plava ritual in Ashva Medha ritual.

b) Iti Chet :

- If this is contention.

c) Na :

- It is not so

d) Vishitatvat :

- Because story for Pari Plava ritual is specified in Veda itself.

Significance :

a) Pari Plavatha :

- Upanishad stories meant for Pari Plava ritual.
- Ashva Medha Karma Anga Buta, Veidika Katha Sravanam.
- Listening to Vedic stories as part of Ashva Medha ritual is called Pari Plava ritual.

b) Iti Chet – Na :

- We don't agree with you.

c) Viseshitatvat :

- Stories are specified in Veda itself, Upanishad stories not included.

Sutra 24 :

तथा चैकवाक्यतोपबन्धात् । *Tatha chaikavakyatopabandhat*

And so (they are meant to illustrate the nearest Vidyas), being connected as one coherent whole. [3 - 4 - 24]

- Extension of previous idea.

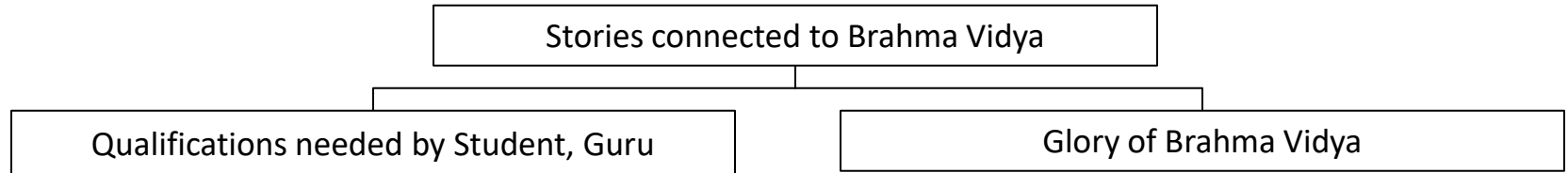
Sutra 23 :

- Upanishad story not connected to any ritual in Karma Khanda.

What is purpose of Upanishad stories?

- No direct benefit, no new knowledge, fact, or learn new ritual.

Vyasa :



Nachiketa :

- Yama offers iha – Para Loka, Sukham – Elephant, horses.

Katho Upanishad :

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

*śvobhāvā martyasya yadantakaitatsarveṇḍriyāṇāṃ jarayaṃti tejah |
api sarvaṃ jīvitamalpameva tavaiva vāhāstava nṛtyagīte || 26 ||*

Ephemeral these; O! death, these tend to decay, the fire (Vigour) of all the senses in Man. Even the longest life is indeed short.
Let Thine alone be the chariots, the dance and the music. [1 – 1 – 26]

Katho Upanishad :

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

yasminnidam vicikitsanti mrtyo yatsāmparāye mahati brūhi nastat |
yo'yaṁ varo gūḍhamanupraviṣṭo nānyaṁ tasmānnaciketā vṛṇīte || 29 ||

“O death! Tell us that in which men have this doubt, and which is about the great passing beyond (I.e. Supreme life after death).
Naciketas does not choose any other boon but that (Concerning the soul) of which the knowledge is hidden (Mysterious).” [1 – 1 – 29]

- State of mind of Nachiketa should be same like Vedantic student.
- Viragi - Sadhana Chatushtaya Sampatti – Adhikari.

Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

śravaṇāyāpi bahubhiryo na labhyaḥ śṛṇvanto'pi bahavo yaṁ na vidyuh |
āścaryo vaktā kuśalo'sya labdhāścaryo jñātā kuśalānuśiṣṭaḥ || 7 ||

“He (The self) of whom many are not able even to hear, the recipient (the Pupil) many, even having heard of him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the self. Wonderful is he (the pupil) who comprehends the self, when taught by an able teacher.” [1 – 2 – 7]

- Many don't come, don't understand, don't use Yama as guru - Brahma vidya is rarest.

1st Chapter :

- Arjuna's state of mind.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akṛtaḥ kṛtena,
tad-vijñan-arthaṁ sa guru-mevabhi-gacchet samit-panih srotriyam brahma-niṣṭham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12] 3497

- Go to guru who teaches philosophy through Vedanta.
- Shastra Anusari Bodham, Yaha Karoti...
- Krishna does not claim independent teaching, Sava Yam Maha Yeyam...
- Teaching Vedic content, Indirect teaching – Vidya - Not Karma Angam.
- General analysis - 24th sutra over.

Word Analysis :

a) Tata cha :

- Consequently

b) Eka Vakyathopa Bandat :

- Since Upanishad stories have connection with Upanishadic knowledge, Upanishadic stories are not karma Angam.

Significance :

a) Tatacha :

- Consequent to conclusion of Sutra 23, Upanishad story not part of Ashvamedha ritual, not Karma Angam.
- Stories separately enumerated.

b) Eka Vakyata :

- One main teaching Mimamsa technical word tat Paryam – Election speech – One hour.

Eka Vakya Tatparyam :

- Vote for me Upanishad stories Eka Vakyam, Tat Tvam Asi, Yaghavalkya had 2 Wives – Planned to renounce both of them.

Bertrand Russell :

- What is Punishment for Bigamy? 2 Mother in Laws Sanyasa, Nididhyasanam – Angam for Tat Tvam Asi.
- Taparya Nirnaya Samartham.

c) Upa Bandaha :

- Connection between Nachiketa, Ajata Shatru, Yajnavalkya Satyakama Jabala... Stories and teaching – Aikya Vidya.
- Eka Vakyaha connection one central teaching.
- Therefore not Karma Angam, hence not connected to ritual.

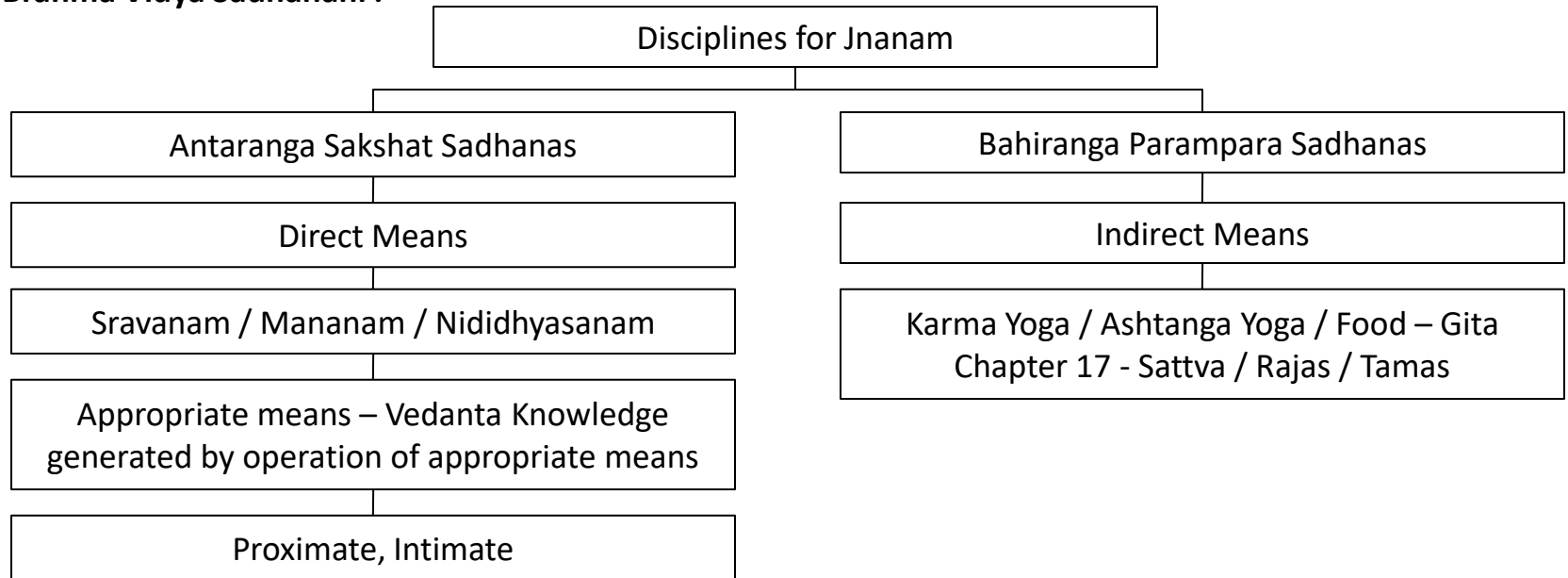
Sutra 25 :

अत एव चाग्नीन्धनाद्यनपेक्षा । **Ata eva chagnindhanadyanapeksha**

And, therefore, there is no necessity of the lighting of the fire and so on.[3 - 4 - 25]

- 3rd Chapter - 4th Pada – 4th Adhikaranam – 24th Sutra Over.

Nirguna Brahma Vidya Sadhanani :



Theme of 4th Pada :

- Nirguna Brahma vidya Antaranga and Bahiranga Sadhanas.
- Nirguna Brahma vidya by itself produces liberation, don't require karma Anushtanam.

In Karma Khanda :

- Mere knowledge of Agnihotra - No use must do ritual to get Svarga Loka.
- Jyotishtoma Yaga – Know how no Svarga.



- Brahma Jnanam itself enough – For Moksha Phalam.
- Mere understanding gives liberation, Jnanasya Svatantriyam.

Example :

- Yoga asana knowledge and Anushtanam gives benefit.

1st Topic :

- Jnana Khanda vidya Svatantriyam, this principle exists for Saguna Brahma (Ishvara) vidya – Upasana and Nirguna Brahma Jnanam.
- Both exist independent of rituals, Some Upasanas go with ritual, essence of 1 – 5 Adhikaranams.
- 1st Adhikaranam – Pratingya – Kevala Vidya, Svatantram Nirguna Phala Janakat.
- 2nd / 3rd / 4th Adhikaranam – Vyasa handles objections of Purva Pakshi.

Purva Pakshi :

- Both Vidyas have to go with Karma ritual.

2nd Adhikaranam :

- Grihasta alone exists, no Sanyasa – Karma Must be there all the time.
- In Shastra Karma can't be Given up.

Shankara :

- In Sanyasa – Karma Rahita, Saguna Upasana and Nirguna Vidya Possible.

3rd Adhikaranam :

- Udgita in Chandogyo Upanishad.
- Through that he argued, Udgita is part of Karma Khanda, therefore Chandogyo should be part of karma Khanda.
- Therefore Saguna Vidya in Chandogyo Upanishad must go with Karma Khanda because Omkara is Karma Angam.

Vyasa and Shankara – Refute :

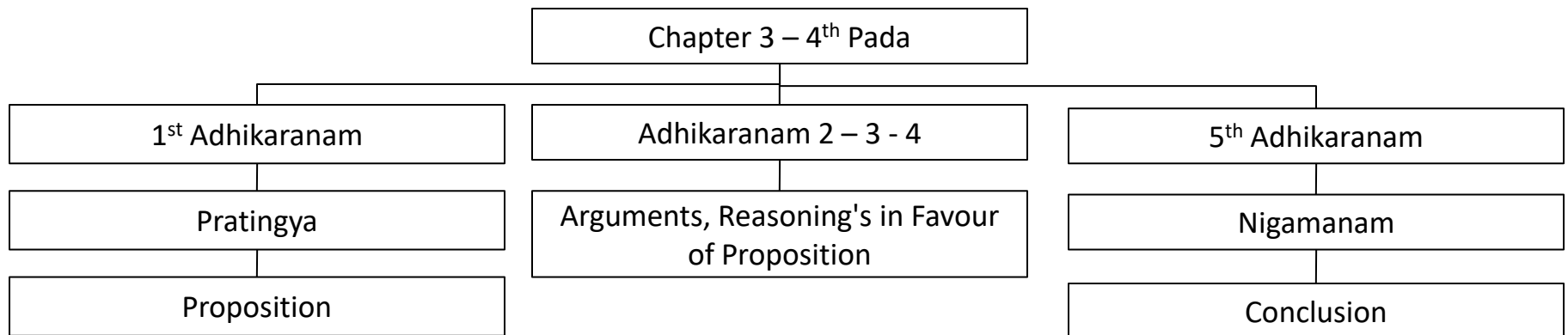
- In Chandogyo Upanishad, no ritual is mentioned, therefore not part of Karma Khanda.

4th Adhikaranam :

- Purva Mimamsa attempted Pari Plava method – All stories part of Karma Khanda – it is prescribed as part of ritual.
- Katha Sravanam = Karma Anga Butam Pari Plavam.
- All Upanishad stories – Pari Plavam, therefore Karma Angam.
- Therefore Upanishad to be used as Anga of Karma Khanda.

Vyasa :

- All stories not meant for Pari Plava, Veda Says which stories part of Pari Plava.
- Upanishad stories not included, therefore don't try to connect Upanishads to Karma Khanda.
- Both Saguna Upasana and Nirguna Brahma Jnanam can, stand independently.
- 5th Adhikaranam Nigamanam – Conclude Vidya Svatantriyam topic.



- Proposition and conclusion always same.
- Pratingya and Nigaman same topic

अत एव चाग्नीन्धनाद्यनपेक्षा । Ata eva chagnindhanadyanapeksha

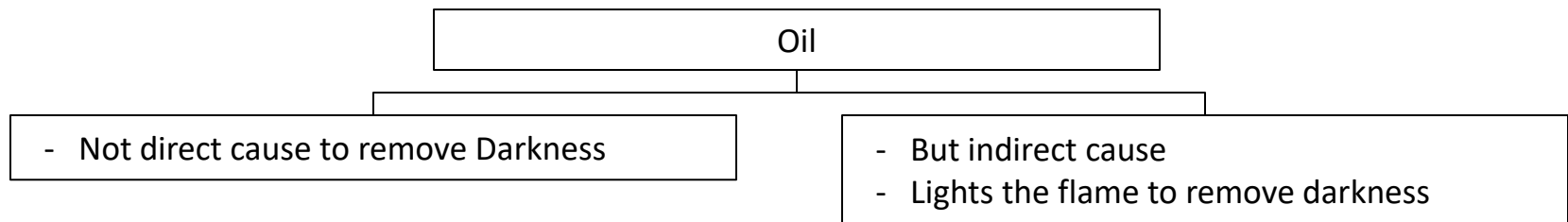
And, therefore, there is no necessity of the lighting of the fire and so on.[3 - 4 - 25]

General Introduction :

- One Sutra conclusion of idea.
- Purshartaha Ataha – Jnanat Moksha 17 Sutras.
- Mere understanding will liberate, mere cognition will transform person.
- Unbelievable but truth, Vidya (Upasana) Svatantram Kevala Vidyaya Moksha.

a) Corollary :

- Knowledge does not require support of any Anushtanam
- Anushtanam Apeksha Nasti.
- Loksangraha – Not for Moksha. Ashrama Traya Anushtanam not required for Moksha.
- Upavasa is Ashrama Traya Karmani, Moksha Na Apekshitat.
- Jnanam is very powerful, it does the Job of Removing ignorance.
- Flame is self effulgent, once lit, removes Darkness.
- Oil required for sustenance not for removing darkness.
- Oil required for continued existence, burning, for rise of flame, oil required.



- Jnanam does not require anything to remove Agyanam - Shastra is the oil which keeps Jnanam burning, sustains.

b) 2nd Corollary :

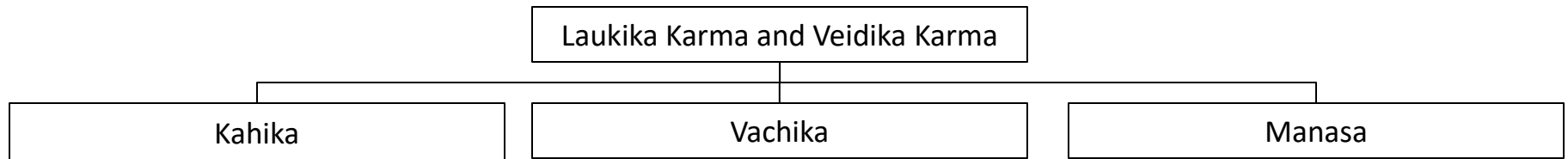
- In Sanyasa, no karma (rituals), but Jnanam possible.

c) 3rd Corollary :

- Jnana- karma Samuchhaya not required, Above is General introduction to Adhikaranam.

General Analysis of sutra :

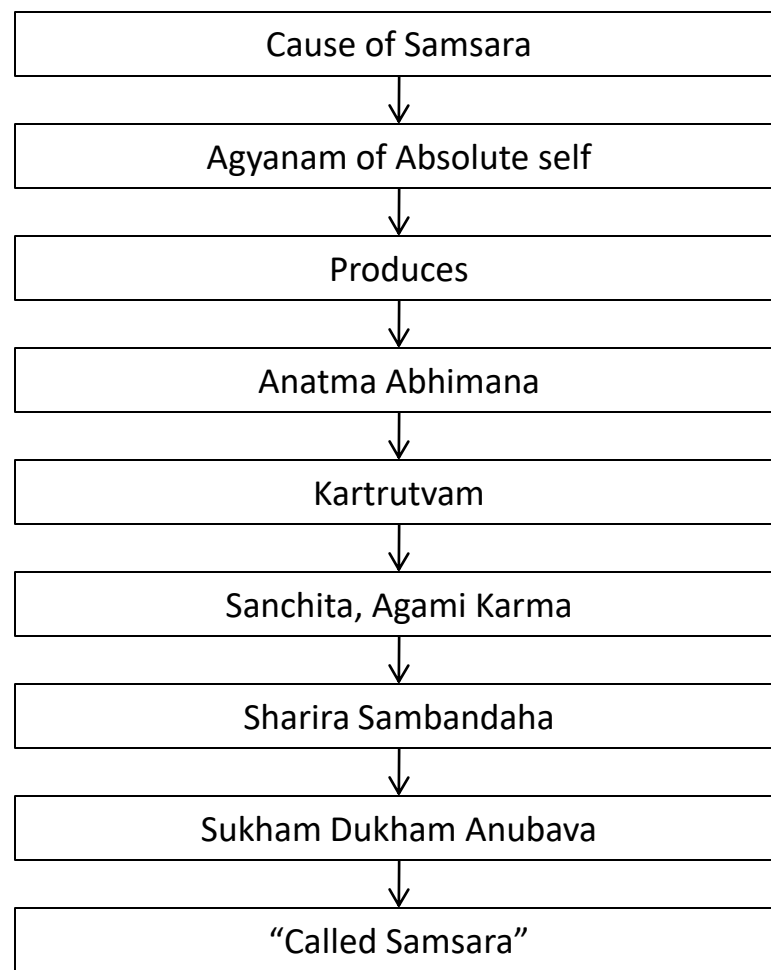
- There is absolutely no dependence on karma.
- All Ashrama karmas Brahmachari, Grihasta, Vanaprasta not required for Jnanam to produce Phalam.



- Parayanam not required for Jnanam to produce Moksha.
- Keep Parayanam as routine like daily walk, Not compulsory for Jnanam to produce Moksha.
- 'Jnanasya Svantriyat ' Jnanam being independently capable of producing Moksha.

Remember – Fundamental Point :

- Kevala Jnanam produces Moksha, because Samsara is caused by ignorance.
- Therefore mere Jnanam is sufficient, How do you know Samsara is caused by ignorance?
- Connect and revise Adhyasa Bashyam.



Word Analysis :

a) Ataha Eva :

- Therefore

b) Agni Indhan Adhi Apeksha :

- There is no dependence on Karma for Knowledge to give Moksha also.

c) Ataha Eva :

- Therefore only connect Sutra of this Pada 'Purusharta Ataha Nyayath'

- Because of idea in Prathama sutra, Since knowledge can independently give liberation, don't require karma support.

Example : Walking stick :

- When do you use?
- When you don't have enough support on your own legs to stand.

In Karma Khanda :

- Jnanam is weak, It requires walking stick of karma.

In Jnana Khanda :

- Jnanam is powerful, It requires no karma.

Significance :

a)

Agni	Indan	Aadhi	Anapeksha
Fire	Oblations	Etc	Indicate

- All used in karmas indicate.
- Rituals in which oblations, fire, used not required in Sanyasa to produce Jnanam and its Phalam.
- Anapeksha - Non requirement, Non-dependence (Tat Purusha Samana)
- There is non requirement of rituals in case of Brahma Jnanam.
- Brahma Jnanam does not require door.

For Shankara :

- This sutra is important to establish Sanyasa, Sanyasa Sadhanam - 5 Adhikaranams.

c) Cha :

- Also - Non Requirement of karma is corollary.

Primary Idea :

- Independence of Jnanam.

Corollary :

- Non-requirement of Karma.
- 5th Adhikaranam – 25th Sutra over, Vidya Svatantriyam topic over, Agnindanat Adhikaranam over.
- 6th Adhikaranam – 2 Sutras (26 and 27)

Sutra 26 :

सर्वापेक्षा च यज्ञादि श्रुतेरश्ववत् ।
Sarvapeksha cha yajnadi sruterasvavat

And there is the necessity of all works because the scriptures prescribe sacrifices, etc., (as means to the attainment of knowledge) even as the horse (is used to draw a chariot, and not for Ploughing). [3 - 4 - 26]

General Introduction :

- Sarva Apekshadhi Adhikaranam – Often quoted – Very important, Sarva Apeksham Nyaya.
- All dependent on Brahman, Jnanam depends on all Sadhanas 'Sarva Apeksha'.

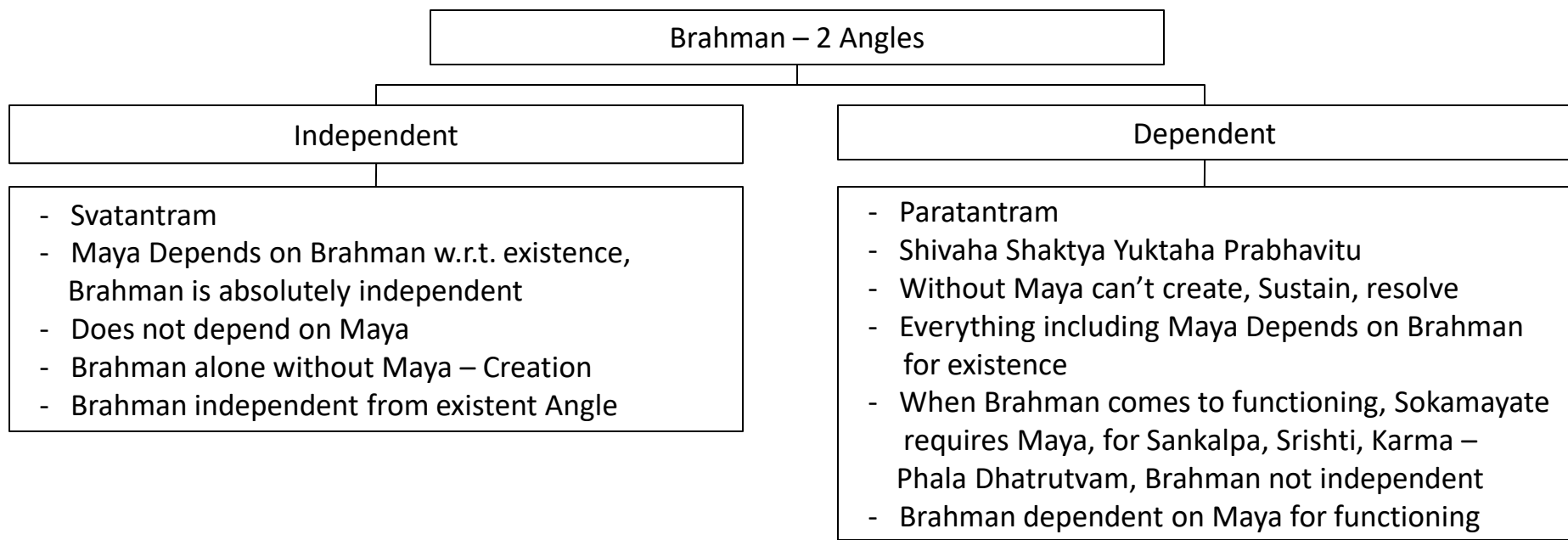
Is Vyasa contradicting??

5 th Adhikaranam	6 th Adhikaranam
Jnanam Svatantram	Jnanam Paratantram

- Is it Svatantram or Paratantram?

Vyasa :

- It is both Svatantram and Paratantram, Opposite Attributes can't exist in same locus.
- Paraspara Dharmaha Ekasmin, Ashraye Na Sambavati

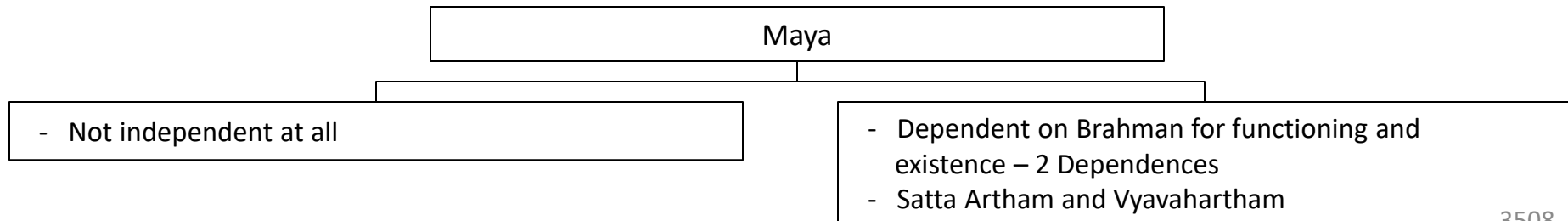


Saundarya Lahari :

शिवःशक्त्यायुक्तोयदिभवतिशक्तःप्रभवितुं
नचेदेवंदेवोनखलुकुशलःस्पन्दितुमपि।
अतस्त्वाम्आराध्यांहरि-हर-विरिन्वादिभिरपि
प्रणन्तुंस्तोतुंवाकथ-मव्रतपुण्यःप्रभवति॥

sivah saktya yukto yadi bhavati saktah prabhavitum
na ced evam devo nakhalu kusalah spanditum api
atastvam aradhyam hari hara virincadhibhir api
pranantum stotum va katham akrtapunyah prabhavati

Shiva united with Shakti becomes able to manifest If otherwise, this god knows not even how to pulsate.
How then could one of ungained merit be able to bow to, or even praise
One such as you, adored by Vishnu, Shiva and Brahma. [Verse 1]



Jnanam

- Independent
- Jnanam for its function of Agyana Nivritti, Phala Janakartham
- Jnanam does not depend on Anything
- Phala Vishaye Svatantram, Nirapeksham
- 1 – 5 Adhikaranam Nirapeksham, Phala Vishayam

- Dependent on all Sadhanas for arising in the Mind
- Antaranga, Bahiranga Sakshat, Parampara Rupena, Karma Apeksham
- Every tragedy – Gives Vairagyam.
- Parikshya Lokaan...
- Some Loss / Death – Swamiji searched

Arjuna :

- Needed battle field and possible death of Drona, Bheeshma...
- Utpatti Vishaya Paratantram, Sarva Apeksham
- Adhikaranam 6 onwards Utpatti Vishayam

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Parikhsya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

General Analysis of this Sutra :

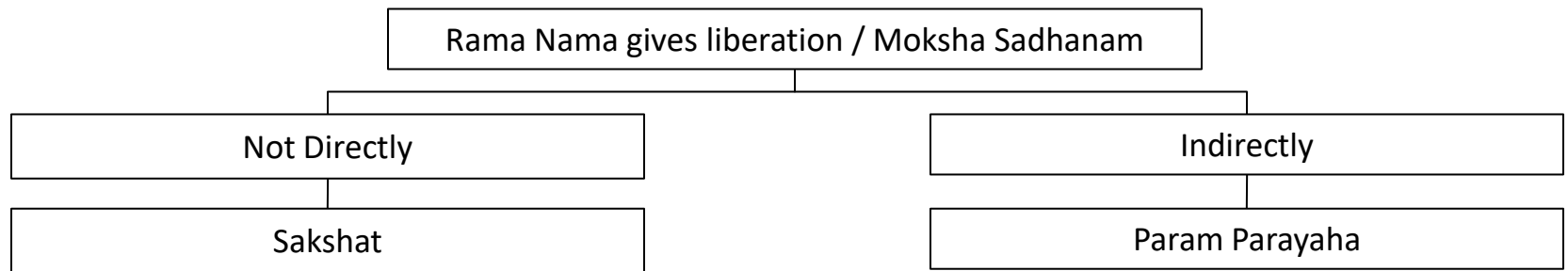
- Veda says Jnanam depends on Many factors for Utpatti.
- Atma Jnanam requires Karma, Upasana, Ahara... Niyama...
- Brihadaranyaka Upanishad : Chapter 4 – 4 – 22 – Vividisha Sruti, Tame Tam Vedanu Vachanena...

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय
आकाशस्तस्मिन्नेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः
प्रव्रजन्ति । एतद्द स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते,
किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचार्यं
चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते,
न रिष्यति; एतमु ह्वैवैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ ह्वैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya
eṣo'ntarhṛdaya ākāśastasmicchete, sarvasya vaśī
sarvasyeśānaḥ sarvasyādhipatiḥ; sa na sādhunā karmanā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena
dānena tapasā'nāśakena; etameva viditvā munirbhavati |
etameva pravrajino lokamicchantaḥ pravrajanti |
etaddha sma vai tat pūrve vidvāmsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti;
te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agṛhyo nahi grhyate, aśīryo nahi śīryate,
asaṅgo nahi sajyate, asito na vyathate, na riṣyati;
etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaiṣa ete taratī,
nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- Seekers work for Moksha, do Veda Parayanam, do Sadhanas - All useful.
- 8 ½ Years for Brahma sutra class, everything urges you to Moksha.
- Jnanam is Sarva Apeksham - Jnanam depends on everything is different category, not uniform.



- Rama Nama Produces Chitta Shudhi, interest in Gita, Upanishads, conditions for Sravanam, obtain knowledge and gain Liberation.
- Don't mix up.

b) Ashva Vatu :

- Using different Animals according to function.
- Ploughing – Bull
- Milk – Cow
- Run – Horse
- Karma and Sravanam different functions / Roles – Svarga or Moksha, can't replace.

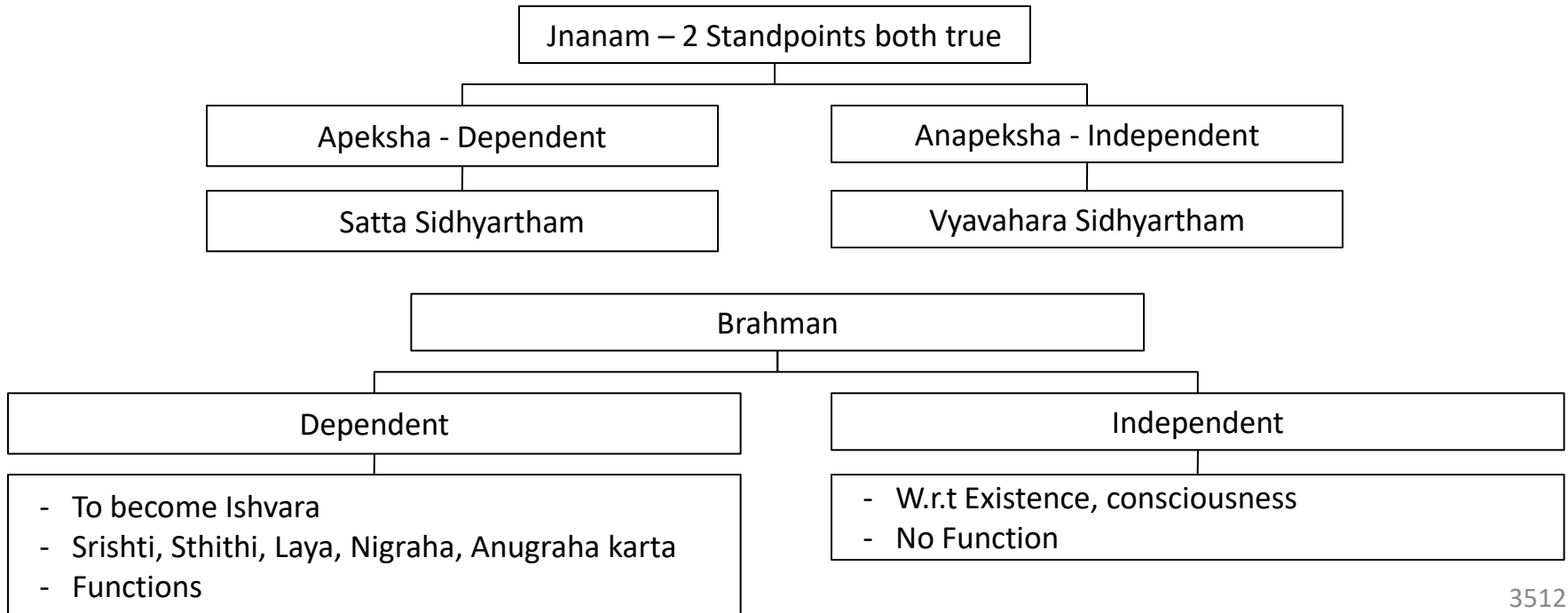
Sutra 26 :

सर्वापेक्षा च यज्ञादि श्रुतेरश्ववत् ।
 Sarvapeksha cha yajnadi sruterasvavat

And there is the necessity of all works because the scriptures prescribe sacrifices, etc., (as means to the attainment of knowledge) even as the horse (is used to draw a chariot, and not for Ploughing). [3 - 4 - 26]

General Analysis of Sutra 26 :

- Sarvapeksha Adhikaranam – 1st Sutra, Jnanam is dependent on Many factors, disciplines.
- Sarva Apeksha Jnanasya Vartate.
- Is it contradiction with 5th Adhikaranam?
- Agnim indam Anapeksha – Jnanam does not depend on Any factor, independence of Jnanam.



- Brahman independently can't do any function, Brahman is dependent on Maya.

Jnanam

- To Remove ignorance, Agyana Nivritti
- Does not depend on any factor
- Any Jnanam and Brahman Jnanam
- Knowledge Independently capable of removing, Physics, chemistry, Brahma ignorance
- Flame removes Darkness without depending on any factor

- To rise, Utpatti in Mind of Seeker
- Dependent, requires several factors
- Utpattou Anya Apeksha
- Flame depends on Many factors for its arrival

Factors / Cause

Direct Cause

- Lighting Match Stick

Co existing supportive cause

- Oil must exist when I light match stick

Other supportive cause

- Container for oil
- Oil seed
- Farmer transport

Vedanta

Direct Generating Cause

- Shastra - Sravanam / Mananam / Nididhyasanam
 - Get Jnana Nishta
- Kaivalyo Upanishad :**
- Atmanam Aranim Kritva Pranav

Co existing supportive cause

- Sadhana Chatushtaya Sampatti must during and after Sravanam / Mananam / Nididhyasanam

Pre existent supportive Cause

- Karma Yoga, Upasana Yoga Viveka, Vairagyam, Amanitvam, purity of mind
- Can go away
- After Sadhana Chatushtaya Sampatti Yagya, Danam Tapas not compulsorily

Kaivalyo Upanishad :

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ ११ ॥

ātmānamaraṇim kṛtvā praṇavam cottarāraṇim ।
jñānanirmathanābhyāsātpāśaṁ dahati paṇḍitaḥ ॥ 11 ॥

Making the ego the “lower Arani” and Om the “Upper Arani”, through the practice of repeated churning of Knowledge “Jnana Nirmathana Abhyasa” a wise man burns up all the chords of his bondage. [Verse 11]

- All 3 Required for generating knowledge. Generating knowledge does not depend on Anything for removal of ignorance.
- Dependence in production is to be added not dependence in Phala Danam.
- Just as horse employed not for Ploughing where bull is required, but for pulling a chariot.

Vishnu Sahasranamam end :

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी चाप्नुयात्प्रजाः ॥४॥

dharmārthī prāpnuyāddharmam arthārthī cārthamāpnuyāt ।
kāmanavāpnuyāt kāmī prajārthī cāpnuyāt prajāṁ ॥ 4 ॥

He who seeks Dharma, He who seeks wealth, He who seeks pleasures, He who seeks children, Will all without fail, Get what they want. [Verse 4]

- Nama Japa - Serves as supportive cause of Moksha.
- Use coexistent and generative cause.
- Whoever chants Vishnu Sahasranamam will get Moksha - Bheeshma tells the world.
- Don't take literally – Take Japa as pre existent supportive, cause like values for mental purity.
- Purity is co existent supportive cause will not generate Moksha.

Gita :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४-३४॥

Know that by long prostration, by question, and service;
the wise Wise who have Realised the truth will instruct
you in (That) Knowledge. [Chapter 4 – Verse 34] 3514

Vedanta :

- Systematic educational process, See like Ashvat - Which animal for which benefit.

Word Meaning :**a) Cha :**

- However

b) Sarvapeksha :

- Knowledge has dependence on all disciplines.

c) Ashva vatu :

- Disciplines to be employed appropriately like a horse.

d) Yagya Dhi Srute :

- This is known by Sruti statements, dealing with Yagya etc.

Significance :**a) Sarvapeksha :**

- Jnanam dependent on all factors.

b) Cha :

- However, to contrast this Adhikaranam with previous one.
- No dependence w.r.t. removal of ignorance.
- There is dependence w.r.t. arrival, Vailakshyanartha.

c) Yagyati Srute :

- Known from Sruti.

Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 22

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय
आकाशस्तरिम्भेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः
प्रव्रजन्ति । एतद्द स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते,
किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचार्यं
चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते,
न रिष्यति; एतमु ह्वैवैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ ह्वैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

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eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena
dānena tapasā'nāśakena; etameva viditvā munirbhavati |
etameva pravrajino lokamicchantaḥ pravrajanti |
etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti;
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yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate,
asaṅgo nahi sajyate, asito na vyathate, na riṣyati;
etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaiṣa ete tarati,
nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

All 3 Ashramas hinted :

- Veda Vachanenu - Shastra Adhyayanam and Parayanam - Reading and chanting of Vishnu Sahasranamam.
- In Brahmacharya - Learn to chant regularly – Other Sadhanas require infrastructure.
- Yagya, Danena , Pancha Maha Yagya and charity in Grihastha.
- Tapas Ananakena – Austerities and Upavasa Vratams in Vanaprasta, All useful as pre existent supportive cause.
- Pre existing supportive cause before Vedantic study can be given off.
- Take to generative cause – Sravanam, This is grand vision of Veda in Yagya Adhi Srutehe - Like horse must be employed properly.

Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपाँ सि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

sarve vedā yatpadamāmananti tapāṁsi sarvāṇi ca yadvadanti |
yadicchanto brahmacharyam caranti tatte padm sangraheṇa bravīmyomityetat || 15 ||

Yama said : “The goal (Word) which all the Veda-s declare of (Praise), which all penances proclaim, and wishing for which they lead the life of Brahmacharin, that goal (Word) I will briefly tell three. It is Om,”. [1 – 2 – 15]

- All Vedas dealing with 4 Ashramas talk about one Moksha Purushartha.
- People don't have Value for Moksha, therefore Moksha is Hidden Agenda.
- Open Agenda = Dharma, Artha, Kama enjoy Artha – Kama... Like Sugar coated pill.

Sutra 27 :

शमदमाद्युपेतः स्यात्तथापि तु तद्विधेस्तदङ्गतया
तेषामवश्यानुष्ठेयत्वात् ।

**Samadamadyupetah syat tathapi tu tadvidhestadangataya
teshamavasyanushtheyatvat**

But all the same (even though there is no injunction to do sacrificial acts to attain knowledge in the Brihadaranyaka text) one must possess serenity, self-control and the like, as these are enjoined as auxiliaries to knowledge and therefore have necessarily to be practiced. [3 – 4 – 27]

- Another discipline – Knowledge is dependent for its Arrival.

2 Types of Supportive Causes

Co existent supportive Cause

- Antar Anga Sadhana
- Sadhana Chatushtaya Sampatti (Mental Purity)
- 'Must' During Sravanam

Pre-Existent supportive Cause

- Brings Sadhana Chatushtaya Sampatti
- Bahir Anga Sadhana
- Need not be there during Sravanam
- Puja, Japa, Charity Social service

- Start with Karma Yoga, get Sadhana Chatushtaya Sampatti, can continue Karma Yoga or drop also.
- Satyam Vada - Are co existent, must be there before, during, after Sravanam, Antaranga Sadhana.

Sutra 26 :

- Bahiranga Sadhana

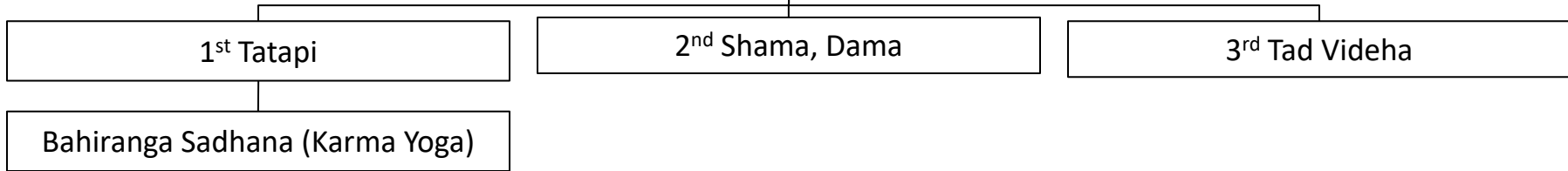
Sutra 27 :

- Antaranga Sadhana
- Pre existent supportive cause exists before Vedanta, exists in this Janma or Purva Janma.
- In this Janma at early age, no interest in Artha, Kama, Grihasta, name, fame, possession.
- Has natural inclination for Moksha, 9 year Nachiketa, dropped Iha and Para Loka comforts.
- To know where we stand, think it, Yama raja comes in front and offers everything free of cost.
- We will not take Moksha... Moksha eternal, can wait...

Gita : 6th Chapter :

- Purva Janmadi, Spiritual prodigies... Can go to Vedanta Sravanam – Generative cause of knowledge said in this Sutra.

3 Portions in Sutra



1st Portion :

- Karma Yoga not compulsory if done in Purva Janma – Find themselves with Vairagyam.
- Brahmachari – Sanyasa – No Need to study Purva Mimamsa – Don't need ritual Karma Yoga – Optional.

2nd Portion :

- Prodigy need not go through Karma Yoga Sadhana Chatushtaya Sampatti, Viveka, Shama, Dama, Uparama continues to Practice because of Antaranga Sadhana co-exists as supportive cause.

3rd Part :

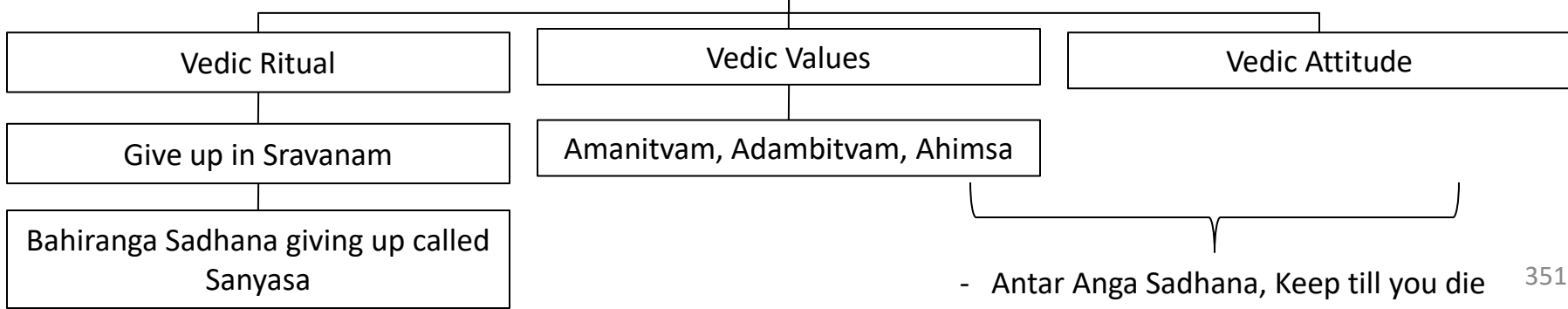
- Sruti support for this conclusion, Lay person or prodigy - Sadhana Chatushtaya Sampatti compulsory.

Gita :

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

Abandoning all dharma's, (of the body, mind and intellect), take refuge in Me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

3 Meanings



- Rituals can be reduced, not given up by Grihasta.
- If given up Pratyavaya Papam, Reduce duration of Sandhya Vandanam Puja.

Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।

तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिवशुः समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः; सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।

tasyaiva syātpadavit, taṁ viditvā na lipyate karmaṇā pāpakena ॥ iti ।

tasmādevaṁvicchānto dānta uparatastitikṣuḥ samāhito bhūtvātmanyevātmānaṁ paśyati, sarvamātmānaṁ paśyati; nainaṁ pāpmā tarati, sarvaṁ pāpmānaṁ tarati; nainaṁ pāpmā tapati, sarvaṁ pāpmānaṁ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati; eṣa brahmalokaḥ samrāḍ, enaṁ prāpito'sīti hovāca yājñavalkyaḥ; so'haṁ bhagavate videhān dadāmi, mām cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. 'I give you, sir, the empire of Videha, and myself too with it, to wait upon you.' [4 – 4 – 23]

a) Shanta = Kshama :

- Mental tranquillity, Freedom from stress and strain, mental relaxation during Sravanam.

b) Damaha = Sensory relaxation :

- 10 Indriyas must be withdrawn during Sravanam, When Srotram is functioning, 9 Indriyams should be withdrawn, no division in focus.

c) Uparataha :

- Withdrawal from other preoccupations.

Shama – Dama	Uparama
<ul style="list-style-type: none"> - I withdraw mind and Sense organs from pre-occupation - Withdrawal 	<ul style="list-style-type: none"> - Maintenance of withdrawn condition till Sravanam is over - Withdrawal Anuvritti - Not like Baby 2 Minds withdrawal - Not allowing Mind and Sense organs once again

d) Titiksha :

- Putting up with obstacles, Health discomfort – Don't stop Vedanta.
- Excuses innumerable, Mild headache, Rain.
- Chinmaya – Spread teaching – Cancel class – Under one condition.
- Don't give excuses.

Sutra 27 :

शमदमाद्युपेतः स्यात्तथापि तु तद्विधेस्तदङ्गतया
तेषामवश्यानुष्ठेयत्वात् ।

**Samadamadyupetah syat tathapi tu tadvidhestadangataya
teshamavasyanushtheyatvat**

But all the same (even though there is no injunction to do sacrificial acts to attain knowledge in the Brihadaranyaka text) one must possess serenity, self-control and the like, as these are enjoined as auxiliaries to knowledge and therefore have necessarily to be practiced. [3 – 4 – 27]

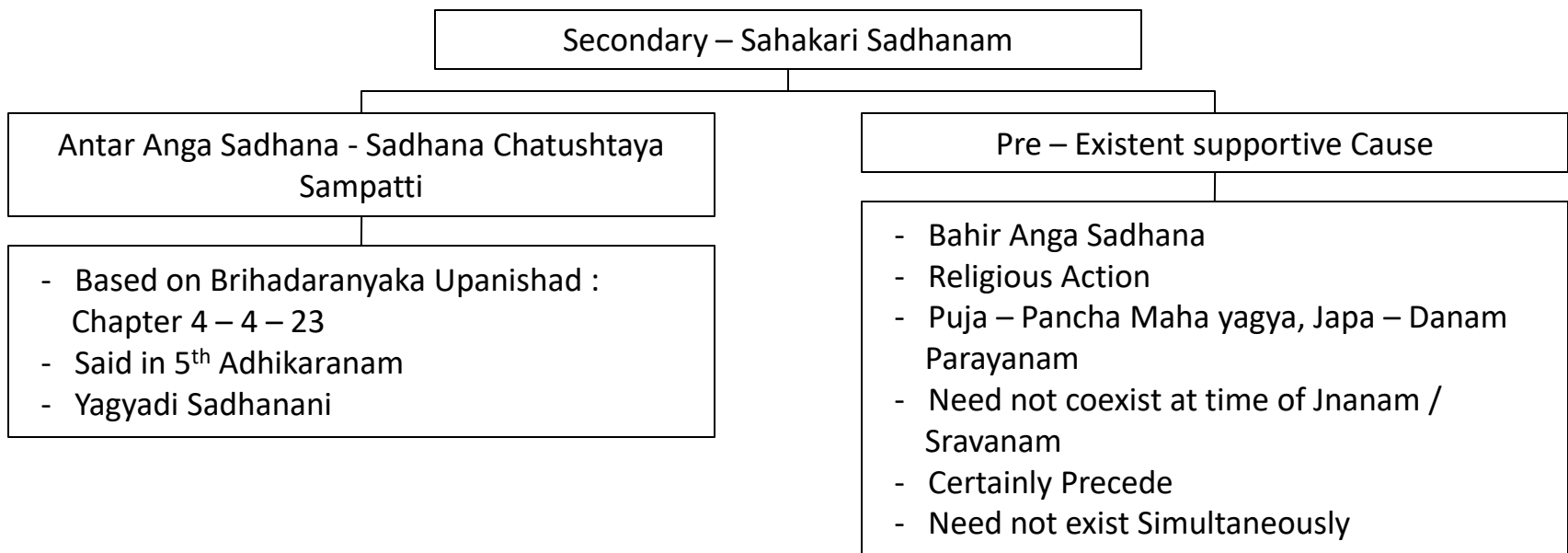
- 6th Adhikaranam – Sarva Apeksha Adhi Adhikaranam.
- Agni Indanam Adhikaranam – 5th Adhikaranam.
- 5th and 6th Significant – 70% of Shankaras, Bashyam in Gita and Upanishad Based on 2 Adhikaranam.
- 2 Pillars of Vedantic Teaching.

5 th Adhikaranam	6 th Adhikaranam
- Jnanam is totally independent of self in destroying ignorance	- Jnanam is very much dependent w.r.t origination in Mind for arrival knowledge dependent on external factors

Factors for Origination of Jnanam

- Primary factor
- Sravanam – Vedanta Vichara
- Gun Shastra Upadesha
- Kindles knowledge
- Striking Match stick kindles fire

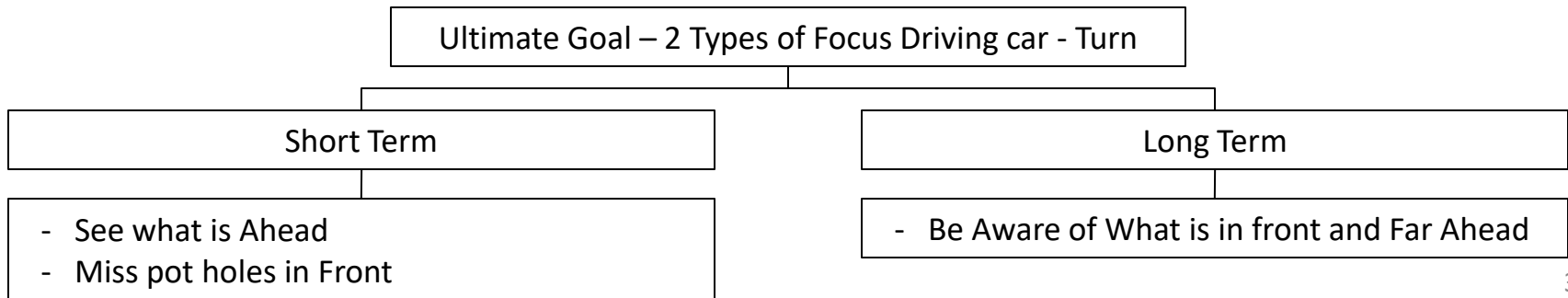
- Supportive factors
- Secondary Sadhanani
- Karanam – 2 Sets



- Coexistent supportive cause – Antaranga supportive cause - Does not generate knowledge.
- Sadhana Chatushtaya Sampatti - Maintenance is Sadhanam, Viveka - Acquired and maintained.

Ask yourself :

- Do I have Viveka, Vairagyam, Kshama, Dama, Titiksha... all must be maintained.
- Sraddha = Kshama Yukta endowed with Kshama, Dama, Uparama, Titiksha – Forbearance.
- Samadhanam – Samhito Butva, Focussed upon Jnanam and Moksha.
- Prioritisation of goals of life.



Both Important :

- In Puja – Long term focus of Moksha should not be forgotten.
- in class don't miss content and think of long term Moksha - Focus on immediate teaching.
- Ashtanga yoga, Savikalpa, Nirvikalpa Samadhi not meant for Jnana Utpatti but for Antaranga Sahakari Sadhana Utpatyartham.

Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।

तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेव विच्छान्तो दान्त उपरतस्ति तिवशुः समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः; सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kaniyān ।

tasyaiva syātpadavit, taṁ veditvā na lipyate karmaṇā pāpakeṇa ॥ iti ।

tasmādevaṁvicchānto dānta uparatastitikṣuḥ samāhito bhūtvātmanyevātmānaṁ paśyati, sarvamātmānaṁ paśyati; nainaṁ pāpmā tarati, sarvaṁ pāpmānaṁ tarati; nainaṁ pāpmā tapati, sarvaṁ pāpmānaṁ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati; eṣa brahmalokaḥ samrāṭ, enaṁ prāpito'sīti hovāca yājñavalkyaḥ; so'haṁ bhagavate videhān dadāmi, māṁ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. 'I give you, sir, the empire of Videha, and myself too with it, to wait upon you.' [4 – 4 – 23]

Only 5 Sadhana Chatushtaya Sampatti :

- Kshama, Dama, Uparama, Titiksha, Samadhana mentioned.
- 6th – Sraddha take from other version of Brihadaranyaka Upanishad.

2 Versions

Shukla Yajur Veda

Shukla Yajur Veda Madhyandika Shaka = No Samadhana

Kanva Shakha This Mantra (5)

1 – 5th Take from Sraddha here

- Wealth of Jnanam can be purchased only by money called Sraddha.

Example :

- Books circulated free – Price : Sraddha

Definition of Sraddha :

- Upajeevya Pramanam Svatantriyam, Pramanyam Jnanam.
- Faith – Belief compromised translations, with this Sadhana Chatushtaya Sampatti, one has to know Atma.

Brihadaranyaka Upanishad : Chapter 4 – 4 – 23 :

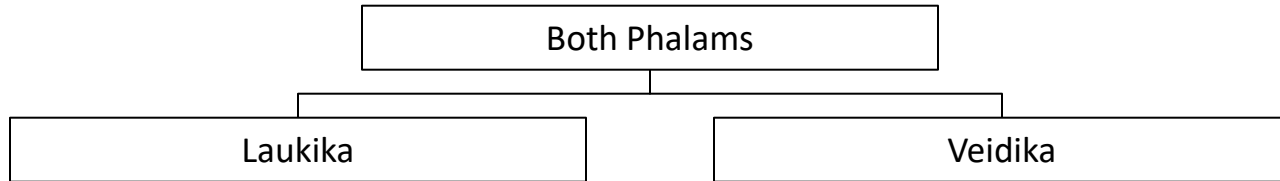
- Talks of Sadhana Chatushtaya Sampatti only – No Viveka, Vairagya, Mumukshutvam.
- Take from Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Nasti Akruta Krutena – Knowledge that Karma will not produce, eternal Moksha – This Knowledge is Viveka.
- Intelligent person should stop depending on Karma for Nitya Phalam = Vairagyam.



Gita :

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ६.४ ॥

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

- He no more wants to depend on Karma and Karma Phalam = Viveka.
- Nirveda Mayat = Vairagyam – Mundak Upanishad :

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

Tasmai sa vidvan-upasannaya samyak prasanta-cittaya saman-vitaya I
yenaksaram purusam veda satyam provaca tam tattvato brahma-vidyam II 13 II

To that pupil who has thus approached him in a proper manner, whose mind is at rest and whose sense are subdued, let the wise teacher truly teach that Brahma Vidya (Science of Brahman) by which the true immortal Purusa is known. [I – II – 13]

- Tad Vidyanartham Sa Guru.. (Chapter 1 – 2 – 12)
- Intelligent seeker with Viveka, and Vairagyam should go to Guru for Nitya Phalam = Mumukshutvam.

Mundak Upanishad :

- Chapter 1 – 2 – 12 primarily for Viveka, Vairagya, Mumukshutvam.

Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 23 Primarily for Sadhana Chatushtaya Sampatti.
- All 4 Antar Anga Sahakari Sadhanas taken up.
- General Analysis – 27th Sutra over.

Word Analysis :

a) Tathapi :

- Tatha – Api – Tu, Even if Yagya is taken as optional.

b) Kshama Dama, Uparama Syat :

- One Should be endowed with Kshama, Dama, Uparama.

c) Tad Videhe :

- Because they are prescribed.

d) Tad Anga tayah :

- As part of that knowledge.

e) Tesham Avasya Anushteyat :

- Since they are to be necessarily followed.

Significance :

a) Kshama, Dama, Uparatnama Aadhi :

- Rest of Sadhana Chatushtaya Sampatti, Viveka, Vairagyam, Mumukshutvam, Uparama, Sraddha, Samadhana.

b) Upthyaha:

- Endowed with.

c) Syat :

- Should be acquired and held and until, Jnana Nishta comes, Introspection is very important Sadhana.
- When our behaviour continues like others Some will say, In spite of Vedanta class, I am better than you.
- Means Viveka, Vairagyam, Sadhana Chatushtaya Sampatti battery weak.
- Syat is Vidhi ling – Compulsory, Follow until Jnana Nishta completion of Sravanam / Mananam / Nididhyasanam.
- After Jnana Nishta they become 2nd nature.

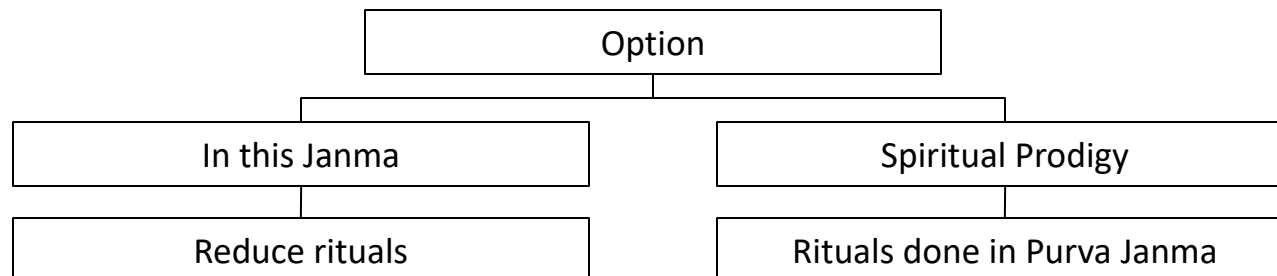
Mandukya :

- Jnana Nishta is when, Sadhana Chatushtaya Sampatti becomes 2nd nature, Until then, check them.

d) Tatapi :

- Even though person need not continue Vedic rituals, continue till Antaranga Sadhana is accomplished.

e) Tatapi :



- Prodigies have no Deva, Pitru, Rishi Rinams – Traya Rinam rahitaha.

f) Tat Videha :

- Refers to Sruti because there is Vidhi of Sadhana Chatushtaya Sampatti, Kshama, Dama Bodhana Vidhi.

Brihadaranyaka Upanishad : Chapter 4 – 4 – 23

Purva Pakshi :

- Technical problem.

How Chapter 4 – 4 – 23 is Vidhi?

- No verb in imperative mood, He is eating, sitting... Vartamane Lakaria, Tense not mood.

Vidhi Pratyaya Abava :

Shankara :

- New teaching can be treated as Vidhi.
- Rule is in Purva Mimamsa sutra itself referred in Sutra 20 Vidhir Va Karana Vatu.
- Established – Non Vidhi can be treated as Vidhi if Apooratvat.

1st Argument :

- Because it is Sadhana, it can be treated as Vidhi.
- Even though in Kanwa Shakha, no Vidhi, in Madhyandina Shaka there is Vidhi.
- Sraddha Vitto Butva Aham... (Chapter 4 – 4 – 23)
- In Vidhi ling, one should have Sadhana Chatushtaya Sampatti.

g) Tad Angatayaha :

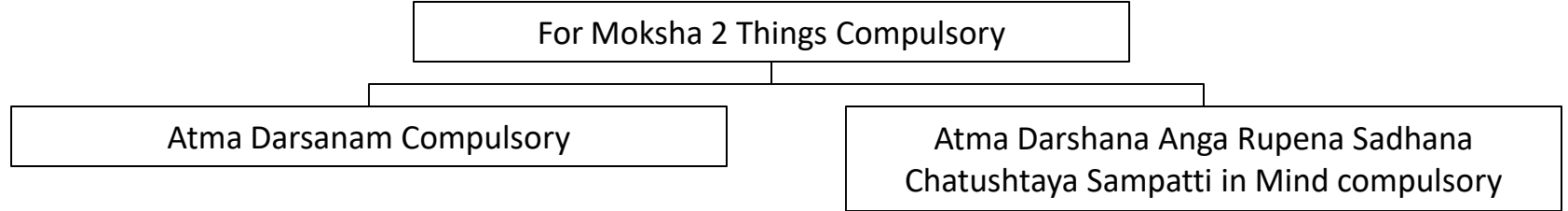
- Qualification prescribed as part of self knowledge – Compulsory because Brihadaranyaka Upanishad says.

Atmani Eva	Atmanam Pashyati
In Your Mind	Atma Darshanam, Jnanam should Arise in Mind

- Mind which has become, Sadhana Chatushtaya Sampanna able to experience Atman.
- Atma Darsanam Angataya Kshama, Dama, Adhi, Videha.

h) Tesam Avishya Anushteyatvat :

- Prescription Available for primary and secondary Sadhana.



- Avasyam – Compulsory, Anushteyam - Have to acquire them.
- More time required for Sadhana Chatushtaya Sampatti only.
- For understanding Vedanta, few classes enough.
- 8 ½ Years Brahma sutra classes for Sadhana Chatushtaya Sampatti.
- It is Angam and makes Jnanam work.

Gita :

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६-४५ ॥

But the Yogi, who strives with assiduity, purified from sins and perfected (Gradually) through Many births, then attains the highest goal. [Chapter 6 – Verse 45]

- Acquire Sadhana Chatushtaya Sampatti in many Janmas, This Janma is culmination.

Tesham :

- Sadhana Chatushtaya Sampatti Antaranga Sadhanani.

Subcommentator – Technical :

- Bahiranga Sadhana contribute to Vedanta by Adrushta Phalam called Punyam.
- Religious life = Adrishta Phalam, Sadhana Chatushtaya Sampatti – Produces Drishta Phalam.
- Directly experienced during Sravanam.

Drishtam :

- Do Sravanam fully - 100%, Teaching appeals intimately.
- Feel benefit in form of Shanti (Drishtam) and Samatvam.
- Can experience increased intensity of Sravanam, appreciate relevance of teaching.
- Sadhana Chatushtaya Sampatti – Drishta Phalam Bavati, Yagya Dvara Bahiranga Phalam Bavati.

One more point :

Gita :

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

Acts of Sacrifice, charity and Austerity should not be Abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the 'Wise'. [Chapter 18 – Verse 5]

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६ ॥

But even these actions should be performed leaving aside attachment and the fruits, O Partha; This is my certain and best belief. [Chapter 18 – Verse 6]

- Bahiranga Sadhana...
- NaTyajyam religious lifestyle compulsory never give up...till Sanyasa.
- Antaranga Sadhana Emphasished in Gita.

Gita :

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३ ॥

For a Muni or sage who wishes to attune to yoga, action is said to be the means; for the same sage who has attuned to yoga, inaction (Quiescence) is said to be the means [Chapter 6 – Verse 3]

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४ ॥

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

- Both Adhikaranams emphasise Bahiranga Sahakari Sadhana and Antaranga Sahakari Sadhana.
- Sakshat Karana = Vedanta Vichara not mentioned in this sutra but in 1st sutra.

Sutra 28 :

सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् ।
Sarvannanumatischa pranatyaye taddarsanat

Only when life is in danger (there is) permission to take all food (i.e., take food indiscriminately) because the Sruti declares that.[3 – 4 – 28]

- 6th Adhikaranam – Sarva Apeksha Adhikaranam over.
- 7th Adhikaranam – 4 Sutras 28 to 31, Sarvanumati Adhikaranam.

Brihadaranyaka Upanishad : Analysed

सा ह वागुवाच, यद्वा अहं वसिष्ठस्मि त्वं तद्वसिष्ठोऽसीति;
यद्वा अहं प्रतिष्ठस्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं
संपदस्मि त्वं तत् संपदसीति श्रोत्रम्; यद्वा अहमायतनमस्मि त्वं
तदायतनमसीति मनः; यद्वा अहं प्रजातिरस्मि त्वं तत् प्रजातिरसीति रेतः;
तस्यो मे किमन्नम्, किं वास इति; यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ
कीटपतङ्गेभ्यस्तत्तेऽन्नम्, आपो वास इति; न ह वा अस्यान्नन्नं जग्यं भवति,
नानन्नं प्रतिगृहीतम्, य एवमेतदन्नस्यान्नं वेद; तद्विद्वांसः
श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति;
एतमेव तदन्नमन्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥ इति प्रथमं ब्राह्मणम् ॥

sā ha vāguvāca, yadvā ahaṃ vasiṣṭhāsmi tvaṃ tadvasiṣṭho'sīti;
yadvā ahaṃ pratiṣṭhāsmi tvaṃ tatpratiṣṭho'sīti cakṣuḥ;
yadvā ahaṃ saṃpadasmi tvaṃ tat saṃpadasīti śrotram;
yadvā ahamāyatanamasmi tvaṃ tadāyatanamasīti manaḥ;
yadvā ahaṃ prajātirasmi tvaṃ tat prajātirasīti retaḥ;
tasyo me kimannam, kiṃ vāsa iti; yadidaṃ kiñcā śvabhya ā
kṛmibhya ā kīṭapataṅgebhyastatte'nnam, āpo vāsa iti;
na ha vā asyānannaṃ jagdhaṃ bhavati, nānannaṃ pratigṛhītam,
ya evametadanasyānnaṃ veda; tadvidvāṃsaḥ śrotriya
aśiṣyanta ācāmantī, aśitvācāmantī;
etameva tadanamanagnaṃ kurvanto manyante || 14 ||
iti prathamam brāhmaṇam ||

The organ of speech said, 'That attribute of the Vasiṣṭha which I have is yours.' The eye: 'That attribute of steadiness which I have is yours.' The ear: 'That attribute of prosperity which I have is yours.' The mind: 'That attribute of abode which I have is yours.' The organ of generation: 'That attribute of generation which I have is yours.' (The vital force said:) 'Then what will be my food and my dress?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress.' He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force. [6 – 1 – 14]⁵³¹

Similarly mantra in Brihadaranyaka Upanishad :

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुः—देवा मनुष्या असुराः;
उषित्वा ब्रह्मचर्यं देवा ऊचुः, ब्रवीतु नो भवानिति;
तेभ्यो हैतदवशमुवाच द इति; व्यज्ञासिष्टाऽ इति; व्यज्ञासिष्मेति होचुः,
दाम्यतेति न आत्थेति; ओमिति होवाच, व्यज्ञासिष्टेति ॥ १ ॥

trayāḥ prajāpatyāḥ prajāpatau pitari brahmacaryamūṣuḥ—devā manuṣyā asurāḥ;
uṣitvā brahmacaryaṃ devā ūcuḥ, bravītu no bhavāniti;
tebhyo haitadakśaramuvāca da iti; vyajñāsiṣṭā3 iti;
vyajñāsiṣṭeti hocuḥ, dāmyateti na āttheti; oṃiti hovāca, vyajñāsiṣṭeti || 1 ||

Three classes of Prajāpati's sons lived a life of continence with their father, Prajāpati (Virāj)—the gods, men and Asuras. The gods, on the completion of their term, said, 'Please instruct us.' He told them the syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: Control yourselves.' (He) said, 'Yes, you have understood.' [5 – 2 – 1]

- Upanishad Nahava Evam Vidhi Kinchana Ananam Bavati.
- Samashti Prana Upasana = Niranyagarbha Upasana.
- Jyeshtatvam, Sreshtatvam, Vasishtatvam Pratishtatvam, Sampradatvanam Ayatanatam.
- Vishesha Guna Visishta Prana Upasana.
- Prana – Greatest organ in Individual Karma Indriyas, Jnana Indriyas, Antahkarana..

Story :

- Go to Brahmaji to find out who is greatest.
- Each Indriyam goes out for one year, eye, ear, nose, Buddhi - Nothing happens.
- Person survives, Many without Buddhi survive, Prana packs up - Individual has problem.
- All organs surrender their titles to Prana - Prana asks.

What is my food?

- Tasyo Me Kim Anam Vasaha Iti..(6 – 1 – 14)

कार्याख्यानादपूर्वम् ।

Karyakhyanadapurvam

On account of (the rinsing of the mouth with water refer red to in the Prana Vidya) being a reiteration of an act (already ordained by the Smriti), what has not been so ordained elsewhere (is here enjoined by the Sruti). [3 – 3 – 18]

- Any food consumed by any living being is your food.
- You are Samashti Prana, You are Vyashti Prana, You consume all food eaten by all, Yadidam Kincha.
- Whatever insect, horse / Human eats is your Annam.

Prana :

- Sarva Anna Baksha Kaha eater of all Annam consumed by any Living being.

Phalam :

- For Prana Upasaka no food becomes prohibited, No Vidhi Nisheda, - All foods Allowed.
- Bakshya – Abakshya Niyama Abava, no rule regarding what can be eaten, not eaten.
- Eat Anything, Anytime, Anywhere.
- Kama Bakshatvam – Licentious eating Brihadaranyaka Upanishad :

आ ह वागुवाच, यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति;
यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं
संपदस्मि त्वं तत् संपदसीति श्रोत्रम्; यद्वा अहमायतनमस्मि त्वं
तदायतनमसीति मनः; यद्वा अहं प्रजातिरस्मि त्वं तत् प्रजातिरसीति रेतः;
तस्यो मे किमन्नम्, किं वास इति; यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ
कीटपतङ्गेभ्यस्ततोऽन्नम् आपो वास इति; न ह वा अस्यान्नं जगन् भवति,
नानन्नं प्रतिगृहीतम्, य एवमेतदन्नस्यान्नं वेद; तद्विद्वांसः
श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति;
एतमेव तदन्नमन्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥ इति प्रथमं ब्राह्मणम् ॥

sā ha vāguvāca, yadvā ahaṃ vasiṣṭhāsmi tvaṃ tadvasiṣṭho'sīti;
yadvā ahaṃ pratiṣṭhāsmi tvaṃ tatpratiṣṭho'sīti cakṣuḥ;
yadvā ahaṃ saṃpadasmi tvaṃ tat saṃpadasīti śrotram;
yadvā ahamāyatanamasmi tvaṃ tadāyatanamasīti manaḥ;
yadvā ahaṃ prajātirasmi tvaṃ tat prajātirasīti retaḥ;
tasyo me kimannam, kiṃ vāsa iti; yadidaṃ kiñcā śvabhya ā
kṛmibhya ā kīṭapataṅgebhyastatte'nnam, āpo vāsa iti;
na ha vā asyānnaṃ jagdhaṃ bhavati, nānannaṃ pratigṛhītam,
ya evametadanasyānnaṃ veda; tadvidvāṃsaḥ śrotriya
aśiṣyanta ācāmantī, aśitvācāmantī;
etameva tadanamanagnaṃ kurvanto manyante || 14 ||
iti prathamam brāhmaṇam ||

The organ of speech said, 'That attribute of the Vasiṣṭha which I have is yours.' The eye: 'That attribute of steadiness which I have is yours.' The ear: 'That attribute of prosperity which I have is yours.' The mind: 'That attribute of abode which I have is yours.' The organ of generation: 'That attribute of generation which I have is yours.' (The vital force said:) 'Then what will be my food and my dress?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress.' He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force. [6 – 1 – 14]⁵³³

Is this statement Vidhi or Stuti?

- Vidhi Vakyam prescribing Anna Bakshanam as Angam for Prana Upasaka, like Sadhana Chatushtaya Sampatti is compulsory Vidhi for Atma Darshana Angam.
- Stuti - Glorification, not literally to be practiced.
- Follow Bakshya, Abakshya, Niyama or not?
- If Vidhi, Vakyam will go away, If Artha Vada will stay.

Vyasa :

- Only Artha Vada not follow literally - Prana Upasaka and all Veidikas should follow food discipline.

Sutra 28 :

सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् ।

Sarvannanumatischa pranatyaye taddarsanat

Only when life is in danger (there is) permission to take all food (i.e., take food indiscriminately) because the Sruti declares that.[3 – 4 – 28]

- Sarvannath Adhikaranam 4 Sutras 28 to 31

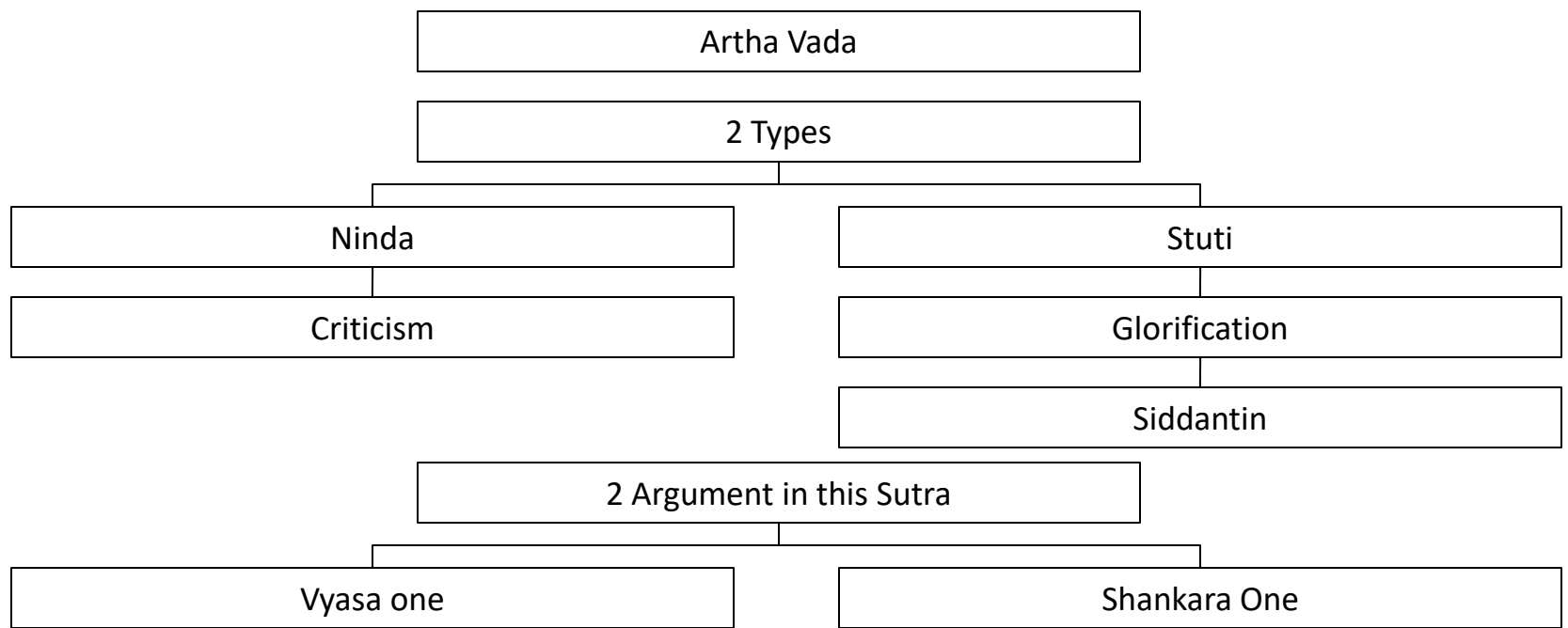
Brihadaranyaka Upanishad :

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- For Prana Upasakas all food allowed, Sarva Anna Bakshanana Vidhi, Niyama (restriction) or Stuti.
- Vidhi and Statement can't go together, Important for life style of Veidika, Stuti Artha Vada not Pramanam for Vidhi.

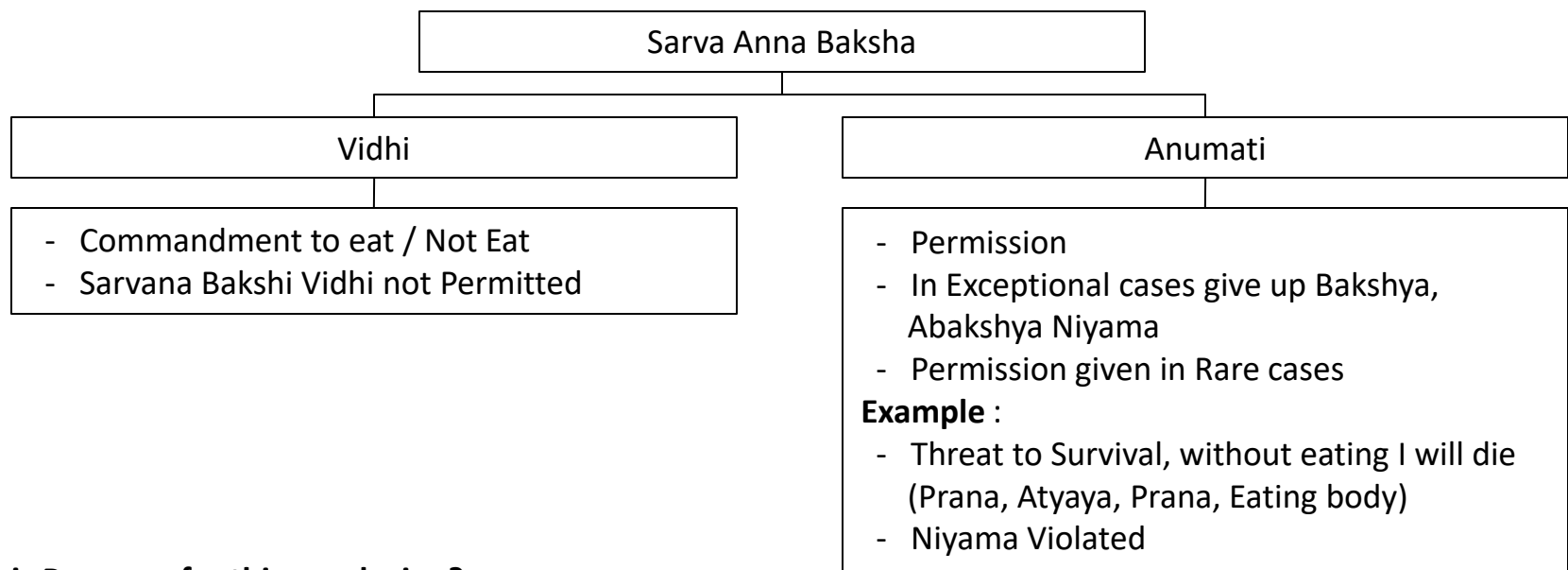


Shankara :

- This Vakya can't be Vidhi Vakyam, no commandment, no Verb.
- No lot, Vidhiling, Tavyaya, Pratyaya Vidyartham Apekshita (Commandment)
- Here simple present tense Vartamana Lakara Brihadaranyaka Upanishad : Chapter 6 – 1 – 14
- Naha Va Asya Ananam....
 - Vartamana Kala
 - Not Vidhi Vakyam.

Vyasa's Argument no 2 :

- Shastra gives Bakshya – Abakshya Niyama
- What, when, how, how much, in what manner you eat... Conditions.
- Sarvanna Bakshana Vidhi not in Shastram.
- Bashm and Abaksham Vidhi is there.



What is Pramana for this conclusion?

a) Brihadaranyaka Upanishad : Chapter 6 – 1 – 14

- Reveals ideas – Violation of eating rules, 1st Chapter – 10th Section.
- Prana Upasana – Ushasti Upakhyanam.

b) Brihadaranyaka Upanishad Chapter 1 – 1 – 23

- Prana Upasana meditation, Prana as Hiranyagarbha. There in Chandogyo Ushasta meditates as Ishvara

c) Brahma Sutra : Prana Upasana

अत एव प्राणः ।

Ata eva Pranah ।

For the same reason the breath also refers to Brahman.[1 – 1 - 23]

Chandogyo Upanishad : Chapter 6 – 1 – 14 Example :

- Living in Village with famine, all crops destroyed, no food, Seeks food.
- Goes to Elephant owners Drivers house, Eating inferior Beans.
- Ushasti Asks for Biksha, Uchhishta Annam, Food on plate – Left over eaten by Ushasti.

- Even brothers not allowed to share, Refuses Uchhishta Jalam as Jalam Available.
- Own ½ Eaten food kept next day – Wife feeds him – Sarvanna Vidhi not there only Anumati.

Word Analysis :

a) Cha :

- However

b) Sarvanna Anumati :

- Permission to eat any food is only when there is threat to life.

c) Tat Darshanat :

- Because it is found in Sruti.

Significance :

a) Sarvam Annam Anumati :

Sarvam	Annam	Anumati
An	Food	Permission to eat

b) Cha :

- To differentiate previous Adhikaranam.

c) Prana Atyaye :

- Departure of Prana
- Marana Samaye

d) Tad Darshanat :

- Found in Sruti.

Chandogyo Upanishad :

- Chapter 1 – 10 – Ushasti Upakhyanam, Tatu – Sarvanna Anumati Linga Darshanat.
- Sruti, Linga, Vakya, Samayakana, Linga Pramanam is Tad Darsanat.

अबाधाच्च ।

Abadhaccha ।

And because (thus) (the scriptural statements with respect to food) are not contradicted.[3 – 4 – 29]

- Vyasa gives another meaning.

If Purva Pakshi Says :

- Sarvanna Bakshanam is Vidhi, it will negate all, Bakshya Abakshaya Niyama.
- Will make 2 Sruti contradict each other.

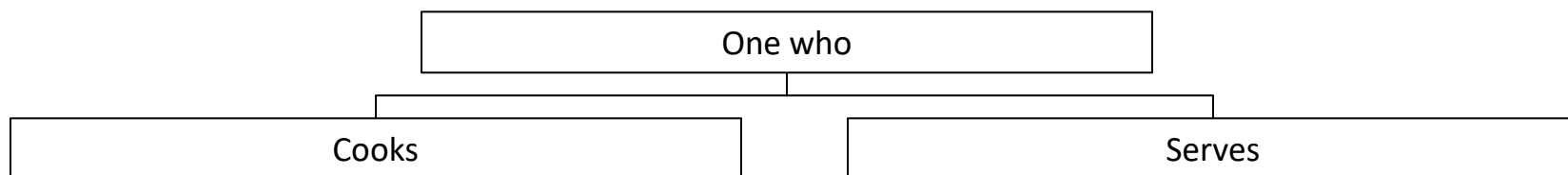
Chandogyo Upanishad :

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं
नोत दुःखतां सर्वं ह पश्यः प-
श्यति सर्वमाप्नोति सर्वश इति स एकधा
भवति त्रिधा भवति पञ्चधा सप्त-
धा नवधा चैव पुनश्चैकादशः स्मृतः शतं च
दश चैकश्च सहस्राणि च विं- शतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थी-
नां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्सारं
दर्शयति भगवान् सनत्कुमा-
रस्तं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २

tadesa slokah - na pasyo mrtyum pasyati na rogam nota duhkhatam.
sarvam ha pasyah pasyati sarvamaapnoti sarvasah. iti.
sa ekadha bhavati tridha bhavati pancadha.
saptadha navadha caiva punascaikadasa (sah) smrtah.
satanca dasa caikanca sahasrani ca visamti.
aharasuddhau sattvasuddhih sattvasuddhau dhruva smrtih.
smrtilambhe sarvagranthinam vipramoksah.
tasmai mrdதாகাসয়াযা {devarsaye naradaya} tamasah param darsayati
bhagavan sanatkumara. tam skanda ityacaksate tam skanda ityacaksate.
iti chandogyopanishadi saptamo 'dhyayah

Here is a verse on the subject: 'He who has realised the self does not see death. For him there is no disease or sorrow. Such a seer sees everything [As it is] and also attains everything in whatever way [He wants].' He is one [i.e., before creation; but after creation], he is in three forms, fire forms, seven forms, and nine forms. Then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one's memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revealed Sanatkumara freed Narada from all this shortcomings and led him beyond darkness [i.e., ignorance]. The Wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]

- Observe Ahara Shuddhi Ahara Shuddan, Satva Suddhi
- Only when food is pure mind is pure, food is converted into body and Mind.
- Tejo Mayi Vak, some Tamasic food – Liquor and Non Veg – Impure.
- Food not offered to lord as Neivedyam, Prasad, is automatically impure.
- Mentally chant Brahma Arpanam...



- Must be pure - Avoid eating outside, Parama Varjanam Niyama.
- Brahmachari, Vanas Prastha, Sanyasin can't follow Niyamas, Take Biksha.
- Extra Japa for Brahmachari is Prayashchittam.
- Asat Parigraha, where Acharas not followed - Snanam – Also Mantra.

108 Gayithri if eat in hotel!

- Ahara Shudav - Satva Shudav (Mind)
- Satva Shudav – Druva Smriti
- Smriti labdva – Samsara Nivritti.
- If Mind pure, knowledge comes, Samsara goes.
- Otherwise knowledge will not enter or will be cross Ventilated.
- Sarvanna Baksha Vidhi will knock out Chandogyo – Baksha Abaksha Vidhi.
- If Artha Vada, Can't negate Vidhi.

Word Analysis :

a) Abadat Cha :

- And since the scriptural food restrictions are not contradicted our interpretation is Valid.

Significance :

a) Abadat :

- Badaha = Negation - contradiction, because of non-contradiction only in our interpretation, Ahara Niyama is not contradicted.
- When Brihadaranyaka Upanishad - Taken as Artha Vada, Vidhi not contradicted.

Purva Pakshi Interpretation :

- Sarvanna Bakshana Vidhi, and Ahara Niyami Vidhi not contradicted.

Very important rule of interpretation :

- When you interpret Vedic sentence, interpret in such a way, other Sruti statements are not contradicted.
- Harmonisation, Samanvaya - Very important.

One day :

- Jnanat Eva Tu Kaivalyam, Samsara - Adhyasa - Caused by Agyana - Goes by Jnanam means of liberation.

Next Day :

- Moksha has 4 Paths karma Yoga / Bhakti Yoga / Raja Yoga / Jnana Yoga / Nama Sankirtanam.
- Teacher must be consistent 1st Day – 25th Year also there should be no contradiction – Then alone validity.

Brihadaranyaka Upanishad :

- Artha Vadha not Vidhi.

Purva Pakshi :

- Know consistency very well still i take Sarvana Baksha Vidhi.

Siddantin :

- No Vidhi, no Pratyaya, no imperative mood.

अप्रकरणे तु तद्धर्मस्ततो विशेषात्॥३।४।२०॥

On the other hand not in any context; it is an ethical principle because of this Speciality. [3 – 4 – 20]

- Even when no Vidhi if some conditions fulfilled, then Non-commandment Vakyam taken as commandment.
- If Apoorva Bodaka Vakyam, like Skanda Sruti – 4 Ashramas, not taken as Vidhi Vakyam.
- Brahma Samstaha Amrutatva neti, Non Vidhi Taken as Vidhi in Brahma Sutra :

विधिर्वा धारणवत् ।

Vidhirva dharanavat ।

Or rather (there is an) injunction (in this text) as in the case of carrying (of the sacrificial wood).[3 – 4 – 20]

Brihadaranyaka Upanishad :

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The organ of speech said, 'That attribute of the Vasiṣṭha which I have is yours.' The eye: 'That attribute of steadiness which I have is yours.' The ear: 'That attribute of prosperity which I have is yours.' The mind: 'That attribute of abode which I have is yours.' The organ of generation: 'That attribute of generation which I have is yours.' (The vital force said:) 'Then what will be my food and my dress?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress.' He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force. [6 – 1 – 14]⁵⁴²

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- Mere no Vidhi – But Tanenas Vidhi.
- Vidhir Va Daranavatu Sutra – Otherwise Vidhi Vakyam.

Chandogyo Upanishad :

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं
नोत दुःखतां सर्वे ह पश्यः प-
श्यति सर्वमाप्नोति सर्वश इति स एकधा
भवति त्रिधा भवति पञ्चधा सप्त-
धा नवधा चैव पुनश्चैकादशः स्मृतः शतं च
दश चैकश्च सहस्राणि च विं- शतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थी-
नां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं
दर्शयति भगवान् सनत्कुमा-
रस्तं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २

tadesa slokah - na pasyo mrtyum pasyati na rogam nota duhkhatam.
sarvam ha pasyah pasyati sarvamaṇoti sarvasah. iti.
sa ekadha bhavati tridha bhavati pancadha.
saptadha navadha caiva punascaikadasa (sah) smrtah.
satanca dasa caikanca sahasrani ca visamtih.
aharasuddhau sattvasuddhih sattvasuddhau dhruva smrtih.
smrtilambhe sarvagranthinam vipramoksah.
tasmai mrdakasyaya {devarsaye naradaya} tamasah param darsayati
bhagavan sanatkumara. tam skanda ityacaksate tam skanda ityacaksate.
iti chandogyopanishadi saptamo 'dhyayah

Here is a verse on the subject: 'He who has realised the self does not see death. For him there is no disease or sorrow. Such a seer sees everything [As it is] and also attains everything in whatever way [He wants].' He is one [i.e., before creation; but after creation], he is in three forms, fire forms, seven forms, and nine forms. Then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one's memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revealed Sanatkumara freed Narada from all this shortcomings and led him beyond darkness [i.e., ignorance]. The Wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]

- Sarvanna Bakshanna Vidhi... Baksha Abaksha Niyama – Contradicting, Therefore don't take it as Vidhi Vakyam.

Purva Pakshi :

- We do have Vidhi Vakyam in Veda also.

How do we reconcile?

- Similarly reconcile here, let it coexist.
- Eat Anything – Don't eat anything and Everything, Himsam Na Kuryat, not do Himsa Violence is Prohibited.
- For Dharma, Duty, Himsa allowed, Tasmāt Yuddasva – Not Sending flower Garlands but Bloodshed.

Gita :

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२ ॥

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modest, absence of fickleness. [Chapter 16 – Verse 2]

अमानिब्रमदम्भिब्रमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightne4ss, service to the teacher, purity, steadfastness self-control.. [Chapter 13 – Verse 8]

- Follow Ahimsa, therefore, fight..

Reconciliation :

Utsarga – Samanya	Apavada
<ul style="list-style-type: none">- General rule- Non violence- Paying Tax- Red Signal- Bakshyam / Abaksha Niyama	<ul style="list-style-type: none">- Specific rule- Vishesha Niyama- Himsa not Papam- 80g- Ambulance- Prana – Upasana Niyama- Kalpita Vidhi in Prana Upasana Prakaranam- Vidhi only for Upasana

Sutra 29 :

अबाधाच्च ।

Abadhaccha ।

And because (thus) (the scriptural statements with respect to food) are not contradicted.[3 – 4 – 29]

- 29th Sutra over, special point in Shankara Bashyam.
- Sutra 28 and 29 Established – Sarva Anna Bakshanam – Not Vidhi.

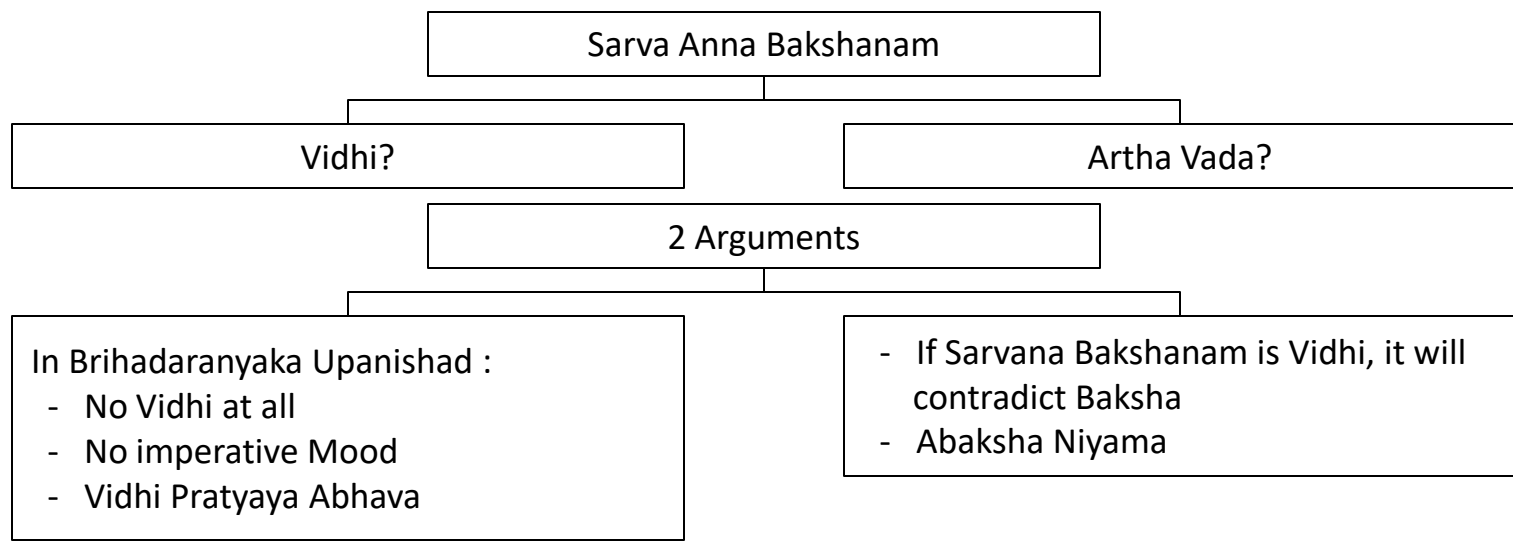
Brihadaranyaka Upanishad :

सा ह वागुवाच, यद्वा अहं वसिष्ठस्मि त्वं तद्वसिष्ठोऽसीति;
यद्वा अहं प्रतिष्ठस्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं
संपदस्मि त्वं तत् संपदसीति श्रोत्रम्; यद्वा अहमायतनमस्मि त्वं
तदायतनमसीति मनः; यद्वा अहं प्रजातिरस्मि त्वं तत् प्रजातिरसीति रेतः;
तस्यो मे किमन्नम्, किं वास इति; यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ
कीटपतङ्गेभ्यस्तत्तेऽन्नम्, आपो वास इति; न ह वा अस्यान्नन्नं जगन् भवति,
नानन्नं प्रतिगृहीतम्, य एवमेतदन्नस्यान्नं वेद; तद्विद्वांसः
श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति;
एतमेव तदन्नमन्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥ इति प्रथमं ब्राह्मणम् ॥

sā ha vāguvāca, yadvā ahaṃ vasiṣṭhāsmi tvam tadvasiṣṭho'sīti;
yadvā ahaṃ pratiṣṭhāsmi tvam tatpratiṣṭho'sīti cakṣuḥ;
yadvā ahaṃ saṃpadasmi tvam tat saṃpadasīti śrotram;
yadvā ahamāyatanamasmi tvam tadāyatanamasīti manaḥ;
yadvā ahaṃ prajātirasmi tvam tat prajātirasīti retaḥ;
tasyo me kimannam, kiṃ vāsa iti; yadidaṃ kiñcā śvabhya ā
kṛmibhya ā kiṭapataṅgebhyastatte'nnam, āpo vāsa iti;
na ha vā asyānannaṃ jagdhaṃ bhavati, nānannaṃ pratigṛhītam,
ya evametadanasyānnaṃ veda; tadvidvāṃsaḥ śrotriya
aśiṣyanta ācāmanti, aśitvācāmanti;
etameva tadanamanagnaṃ kurvanto manyante || 14 ||
iti prathamam brāhmaṇam ||

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- Food Prohibited for Prana Upasaka, All foods Allowed, Sarva Anna Bakshanam.



Chandogyo Upanishad :

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- Stutyartha Vada - Glorification of Prana Upasana.
- Rule - Not compulsory, Vidhi to follow - Not factual.

Purva Pakshi : Objection :

1st Argument :

- No vidhi Pratyaya in Brihadaranyaka Upanishad, established in Purva Mimamsa and Skanda Sruti - Sutra 20.
- Vidhir Va Karana Vatu, no Ashrama Vidhi – Brahman Samstham = Sanyasa Ashrama Vidhi.

2nd Argument :

- If Sarvannam Bakshanam Vidhi, it will contradict Sarva Bakshana Niyama, Veda loses validity.

Example :

a) No Violence in Gita :

- Kshatriya Vidhi – Yudham

b) Animal Sacrifice :

- Himsa involve

Utsarga / General rule	Apavada / Special case
<ul style="list-style-type: none">- Bakshya Abakshya- Niyama- Follow Ahara Shudhi	<ul style="list-style-type: none">- Sarvanna Bakshana- Need not follow Ahara Shuddhi

Shankara :

Siddantin gives 3 answers :

- 1) When you take it as Apavada, what are conditions for special case.

Example :

- For Himsa Apavada, conditions are - Sama, Dama, Bheda fails.
- Law and order violated, dharma under threat.

Purva Pakshi :

- Conditions for Baksha Abakshana, Samashti Prana Upasaka, should take to Sarvanna Bakshana.
- Humanity non Prana Upasakas follow Niyama.

Brihadaranyaka Upanishad :

- Chapter 6 – 1 – 14 - Upasaka alone can take to anything, onion, garlic, meat..

Siddhantin :

- No Vidhi in Brihadaranyaka Upanishad : Vakyam Chapter 6 – 1 – 14, you are introducing Vidhi.
- Imagined, converted, Kalpita, Manipulating Vidhi Vakyam.
- Superimpose, Add, Visualise, commandment, no imperative mood in the Verse.
- Not Sruti Vidhi – Vidhi in Vedas through imperative mood.

2nd Manipulation :

- Taking one vidhi as Utsarga and other as Apavada is called Klishta Kalpana - Mere manipulation, weaker is argument.
- Twisting Shastra like – Tasyat Va Asi

1st Dosha :

- Klishta Kalpana - 2 manipulations.
- Avidhi converted to Kalpita vidhi and Srutam vidhi as Utsarga and Apavada.

2nd Mimamsa Argument :

- You can use Samanya and Vishesha if both are Sruti vidhi Vakyams contradicting.
- As you can't drop any because both Veda vidhi.
- Then manipulation allowed not between Sruta and Kalpita vidhi.
- Kalpita vidhi weaker, feeble, not in Shastra, it can't arise opposing Sruta vidhi.

Rule :

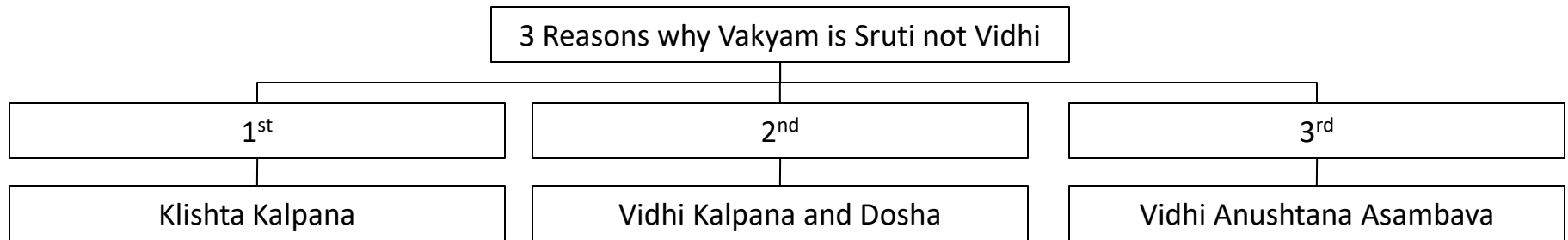
- Can't introduce Kalpita vidhi if it contradicts with Sruta vidhi, Kalpana should not be done is Mimamsa.
- Kalpita vidhi Vishaya, vidhi Kalpana Eva Na Kartavyaha.

3rd Closing argument :

- Shankara asks – Tushtatu Durjana Nyaya, (Poitu Va!), Abyupethaya Vada.
- Accept it as vidhi, but nobody can implement that vidhi.
- Videha Eva Asambava, Anushtana Asambavaha.
- People will drop Prana Upasana – Brihadaranyaka Upanishad : Chapter 6 – 1 – 14 – Says no food prohibited, takes all food.

What is Sarva Annam?

- Samashti Prana is glorious principle residing in Jiva Rashis, Takes all Annam(Topic in Chapter 6 – 1 – 14).
- If Vidhi, he will eat elephant food of Murukha Maram will thorns, Cat food etc.



- Prana Upasaka need not Violate Bakshya, Abakshya Niyama should follow.

Sutra 29 :

अबाधाच्च ।

Abadhaccha ।

And because (thus) (the scriptural statements with respect to food) are not contradicted.[3 – 4 – 29]

- Abadhash Cha Over.

Sutra 30 :

अपि च स्मर्यते ।

Api cha smaryate ।

And moreover the Smritis say so.[3 – 4 – 30]

- Sarvana Bakshana can't be vidhi, Permitted when life is in danger said sutra 28.
- Ushasti story – Indirect Pramanam, derived from story, Linga Pramanam, with feeble implication.
- Smriti Vakyam - In Manu Smriti, Directly prescribes rule Chapter 10 - Verse 104.
- When Shauch Annam not available, take to other foods.

Gita :

- Medhya and Amedhya Annakrutam, Don't apply Principle in regular days - Don't take cough Syrup daily.
- Puranas say in Aapat Kale, Break Rule.

Example :

- Eskimos, other times follow rule.

Word Analysis :

a) Api Cha :

- Moreover

b) Smaryate :

- Smritis also confirm this.

Significance :

a) Apicha : Additional Argument :

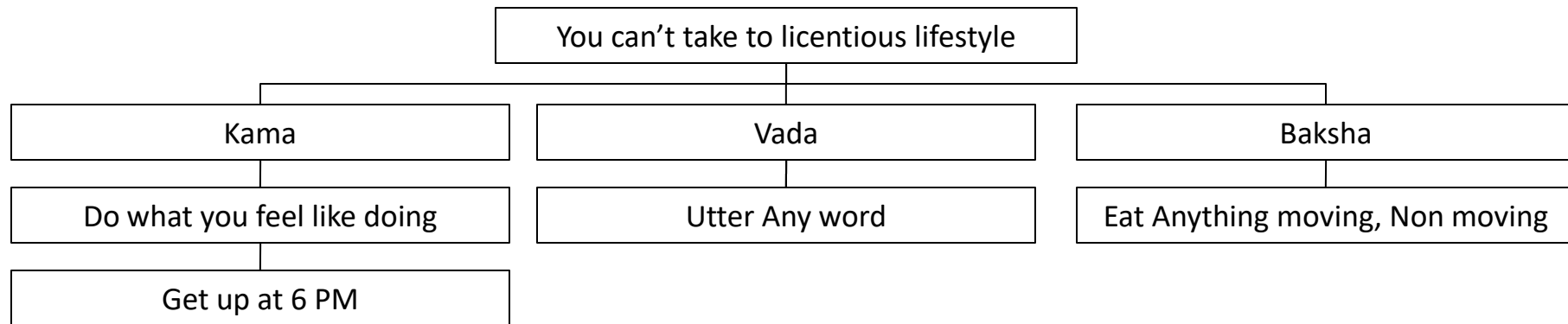
- Chandogyo Ushasti – Pramanam.
- Indirect Pramanam – Sruti Linga Pramanam, Shankara gives Manu Smriti Pramanam Chapter 10 – Verse 104.

शब्दश्चातोऽकामकारे । Sabdaschato'kamakare ।

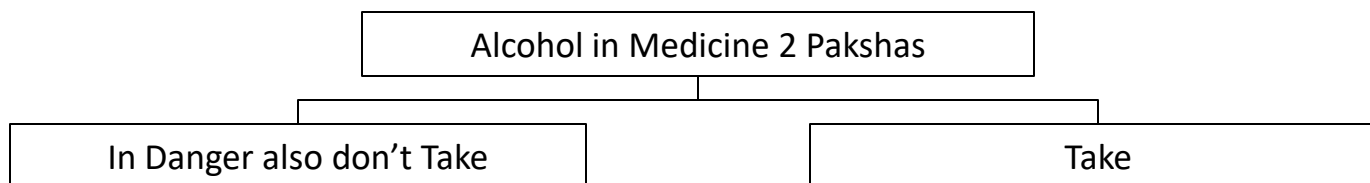
And hence the scripture prohibiting license.[3 – 4 – 31]

- Indirect Sruti – Chandogyo, Direct Smriti - Manu Smriti

Any direct Sruti Pramanam?



- Akama Kare = Vishaya Saptami w.r.t. disciplined life there are many Sruti statements, Ataha – Therefore.
- 3 Put together = Kama Kara = Licentious life style.
- Yateshta Chara - Sruti negates directly.
- Tasmāt Bramahana Puram Na Pibat, Brahmin who wants to be Guna Brahmana, Sadhana Chatustaya Sampanna wants Sruti Jnanam.
- Spiritual seeker whether Jati Brahmana or not Surang Na Pibhet - Don't drink liquor.



- Orthodox don't touch cough syrup.

- Katha - Samhita - Veda Purva.

Baga says :

- Veidikas should not drink, Sarvanna Bakshanam never allowed.

Word Analysis :

a) Cha : Moreover

b) Shabdaha cha :

- There are Shruti statements – Akarma Kare, Dealing with prohibition of licentious life, doing anything at will.

c) Ataha – Hence :

Brihadaranyaka Upanishad :

- Statement is only Artha Vada.

Significance :

a) Shabdaha :

- Not Prakruta Purusha - Leads life of Rega Dvesha.
- Samskruta Purusha - Life according to Dharma / Adharma - Vidhi – Nisheda.
- Person should get converted to Samskruta by 7 – 8 Years.

b) Transition :

- Indicated by sacred thread, Dvija - 2nd Birth.
- Veidika don't touch, smell liquor, Papam, powerful from spiritual Angle.

c) Cha :

- And – in Addition to Arguments before.

d) Akarna Kare :

- Licentious living Yatheshta Chara, Kamataha Karanam, felt – i did. Akama Kara = Absence of Disciplined life.
- Prohibition of Kama Kara hungry at 6 PM – Food – Offering to Vaishvanara.

e) Ataha :

- Sarvanna Bakshana not Vidhi to follow, Baksha / Abaksha Niyama is Prana Upasana Stuti only.

Sutra 31 – 7th Adhikaranam :

शब्दश्चातोऽकामकारे ।

Sabdaschato'kamakare ।

And hence the scripture prohibiting license.[3 – 4 – 31]

3 More Points :

a) Sarvapeksha Adhi - Brihadaranyaka Upanishad – 6th Adhikaranam :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय
 आकाशस्तस्मिन्नेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
 स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
 एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;
 तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः
 प्रव्रजन्ति । एतद्द स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते,
 किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
 ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचार्यं
 चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
 उभे होते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
 अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते,
 न रिष्यति; एतमु ह्वैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभे उ ह्वैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya
 eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vaśī
 sarvasyeśānaḥ sarvasyādhipatiḥ; sa na sādhanā karmaṇā bhūyān,
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
 eṣa bhūtādhipatiḥ, eṣa bhūtapālāḥ,
 eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
 tametaṃ vedānuvacanena brāhmaṇā vividīṣanti yajñena
 dānena tapasā'nāśakena; etameva viditvā munirbhavati |
 etameva pravrajino lokamicchantāḥ pravrajanti |
 etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
 kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti;
 te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
 vyutthāyātha bhikṣācāryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,
 yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agṛhyo nahi grhyate, aśīryo nahi śīryate,
 asaṅgo nahi sajyate, asito na vyathate, na riṣyati;
 etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
 ataḥ kalyāṇamakaravamiti; ubhe u haivaiṣa ete tarati,
 nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- Here Vidhi – Without verb, Vividhi Shanti – Let us converted Avidhi to Vidhi.

b) 7th Adhikaranam – Brihadaranyaka Upanishad :

सा ह वागुवाच, यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति;
यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं
संपदस्मि त्वं तत् संपदसीति श्रोत्रम्; यद्वा अहमायतनमस्मि त्वं
तदायतनमसीति मनः; यद्वा अहं प्रजातिरस्मि त्वं तत् प्रजातिरसीति रेतः;
तस्यो मे किमन्नम्, किं वास इति; यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ
कीटपतङ्गेभ्यस्तत्तेऽन्नम्, आपो वास इति; न ह वा अस्यान्नं जग्यं भवति,
नानन्नं प्रतिगृहीतम्, य एवमेतदन्नस्यान्नं वेदः तद्विद्वांसः
श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति;
एतमेव तदन्नमन्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥ इति प्रथमं ब्राह्मणम् ॥

sā ha vāguvāca, yadvā ahaṃ vasiṣṭhāsmi tvam tadvasiṣṭho'sīti;
yadvā ahaṃ pratiṣṭhāsmi tvam tatpratiṣṭho'sīti cakṣuḥ;
yadvā ahaṃ saṃpadasmi tvam tat saṃpadasīti śrotram;
yadvā ahamāyatanamasmi tvam tadāyatanamasīti manaḥ;
yadvā ahaṃ prajātirasmi tvam tat prajātirasīti retaḥ;
tasyo me kimannam, kiṃ vāsa iti; yadidaṃ kiñcā śvabhya ā
kṛmibhya ā kīṭapataṅgebhyastatte'nnam, āpo vāsa iti;
na ha vā asyānannaṃ jagdhaṃ bhavati, nānannaṃ pratigṛhītam,
ya evametadanasyānnaṃ veda; tadvidvāṃsaḥ śrotriya
aśiṣyanta ācāmantī, aśitvācāmantī;
etameva tadanamanagnaṃ kurvanto manyante || 14 ||
iti prathamam brāhmaṇam ||

The organ of speech said, 'That attribute of the Vasiṣṭha which I have is yours.' The eye: 'That attribute of steadiness which I have is yours.' The ear: 'That attribute of prosperity which I have is yours.' The mind: 'That attribute of abode which I have is yours.' The organ of generation: 'That attribute of generation which I have is yours.' (The vital force said:) 'Then what will be my food and my dress?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress.' He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force. [6 – 1 – 14]

- Avidhi – Should not be converted to Vidhi.

c) 4th Pada of 3rd Chapter :

- Dealing with Sadhana of Nirguna Brahman, Antaranga Bahiranga Sadhanani direct and Indirect means of Nirguna Brahma Vidya.
- 7th Adhikaranam - Sarvanna Bakshanam permitted or not
- Follow Ahara Niyama or not.
- Direct means of self knowledge = Sravanam / Mananam / Nididhyasanam.
- Indirect Means = Karma Yoga / Upasana Yoga / Ahara Niyama, Influences spiritual knowledge conversion in the intellect.
- Ahara – Influences body, speech emotions, Ahara Niyama = Bahiranga Sadhana.

Sutra 32 – 8th Adhikaranam :

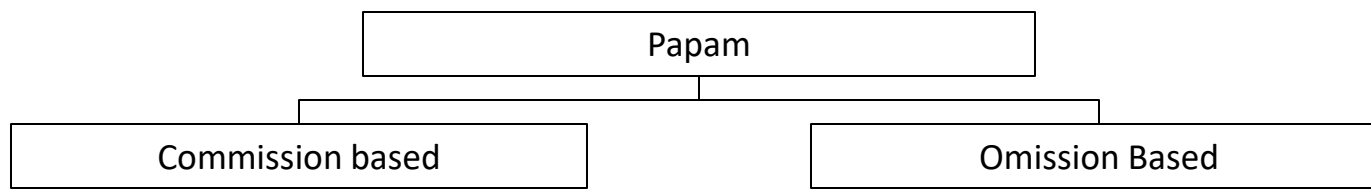
विहितत्वाच्चाश्रमकर्मापि । Vihitatvacchasramakarmapi ।

And the duties of the Asramas (are to be performed also by him who does not desire emancipation) because they are enjoined (on him by the scriptures).[3 - 4 - 32]

- 4 Sutras – Ashrama Karmadhi Adhikaranam (Principle Word)

Ashrama Karmani :

- Compulsory duty of 4 Ashramas – Brahmachari, Grihastha, Vanaprastha, Sanyasi (Indicated by Danda)
- Brahmachari, Grihastha, Vanaprastha duty indicated by Sacred thread.
- Vedanta Parayanam, Omkara Japa instead of Gayithri, Danda Tharpanam instead of Pitru Tharpanam.
- Vividisa Sanyasi does Sravanam / Mananam / Nididhyasanam has Jnana Nishta.
- Has freedom to give up Sanyasa Ashrama, Renunciate uses Danda.
- Avadhoota Sanyasi - Beyond Ashrama.
- Ashrama karma = Nitya, Naimitta, karma, compulsory, Vihita, Avashya karma.
- If not done Akarne Pratya Vaya Papam.



- All compulsory duty indirectly, help in gaining Spiritual knowledge.

Brihadaranyaka Upanishad :

आ ह वागुवाच, यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति;
 यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं
 संपदस्मि त्वं तत् संपदसीति श्रोत्रम्; यद्वा अहमायतनमस्मि त्वं
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 नानन्नं प्रतिगृहीतम्, य एवमेतदनस्यान्नं वेद; तद्विद्वांसः
 श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति;
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- Vedana – Vachanam – Brahmachari
- Yoga – Dana – Grihasta
- Tapaha – Vanaprasta
- Give Chitta Shudhi, and Punyam to Listen to Scriptures for gaining Moksha.

Nitya karmas

Brihadaranyaka Upanishad :

- Kamya Karma... [Chapter 4 – 4 – 22]

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय
आकाशस्तस्मिन्नेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान् नो एवासाधुना कनीयान् एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुविधरण एषां लोकानामसंभेदाय;
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्रजिनो लोकमिच्छन्तः
प्रव्रजन्ति । एतद्दृष्ट्वा वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते,
किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचार्यं
चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते,
न रिष्यति; एतमु ह्वैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ ह्वैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

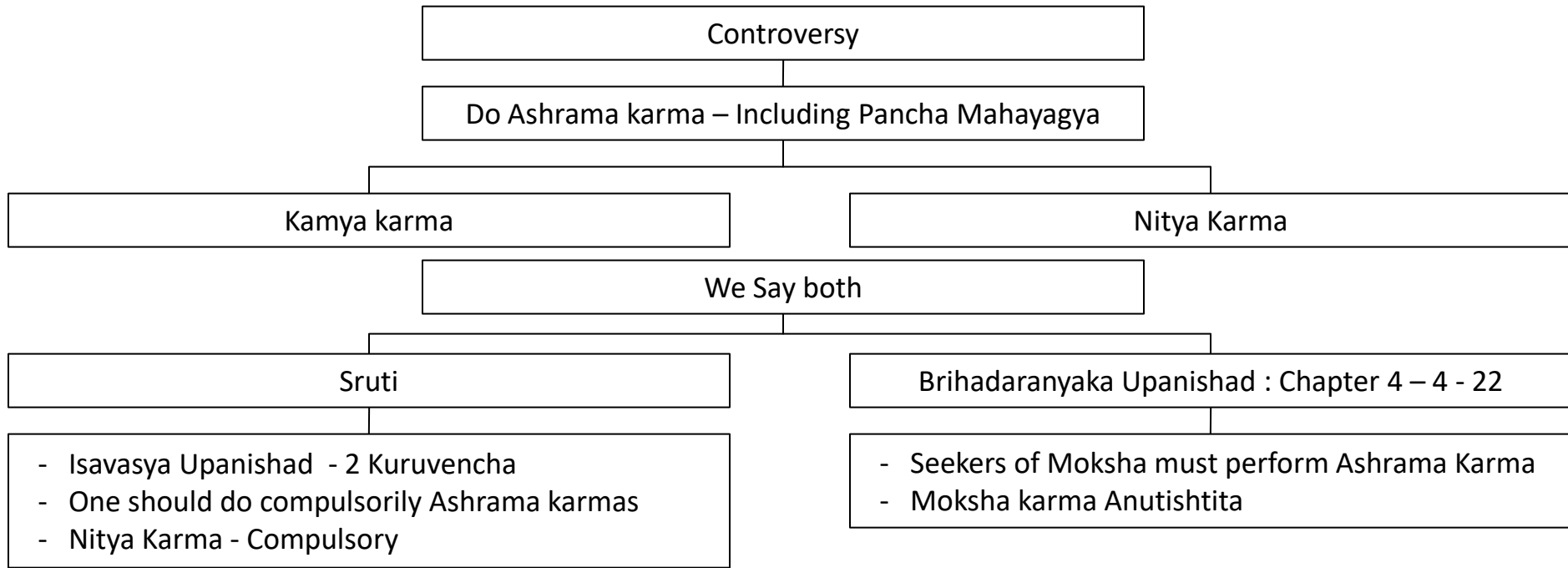
sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya
eṣo'ntarhṛdaya ākāśastasmīṇchete, sarvasya vaśī
sarvasyeśānaḥ sarvasyādhipatiḥ; sa na sādhuṇā karmaṇā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena
dānena tapasā'nāśakena; etameva viditvā munirbhavati |
etameva pravrajino lokamicchantāḥ pravrajanti |
etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti;
te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate,
asaṅgo nahi sajyate, asito na vyathate, na riṣyati;
etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaṣa ete tarati,
nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

Very Important :

- Mimamsa idea - Shankara refers often in Gita and Upanishad Bashyam.
- Daily Nama Japa for Moksha = Kamya karma, When everybody does it is Nitya karma.
- Putra Kameshti - Yaga - For getting Putra, Kamya karma – Wants Putra.

- Wants Moksha, therefore does Sandhya Vandanam – Kamy Karma.

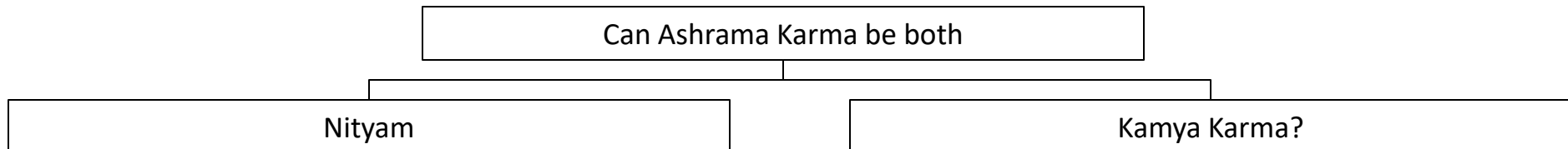


Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]



- In Mimamsa Nityam is not daily, eternal but compulsory.
- Darsa Poorna Masa = Nitya karma.

Purva Pakshi :

- Both Nitya and Kamya karma are not compulsory and conditional. Why? Once you name Kamya karma, it is to be done by person who has desire.
- Implies - Who does not have desire - Need not perform.
- Putra Kameshti - Not by all / Kushela, Kamya karma – Anavashyakam - Non compulsory.
- Kamya Karmani – Non compulsoriness, Compulsory = Nishkama karma with or without Desire not desire based Karma.
- Nitya karma has Avashyata Dharma, Kamya karma has Anavashyatmaka Dharma.
- No Compulsoriness and choice go together, status – Opposite – Can't go together.
- Veda gives Ashrama karma as Nitya karma - Isavasya Upanishad :

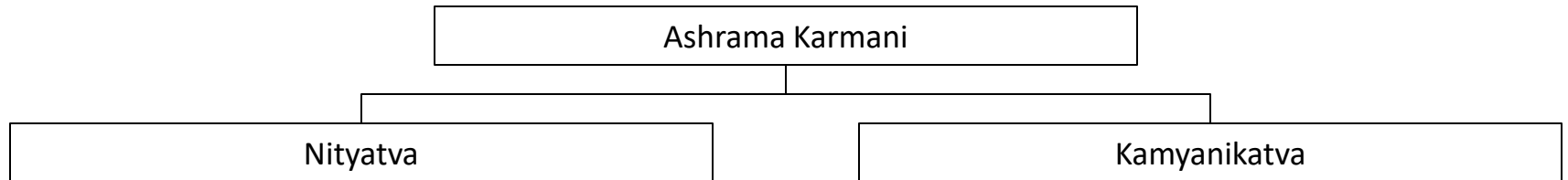
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
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In Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 22 – Kamya Karma – Both given by Veda.



- Veda Vidhis are there, revealing opposite statuses.

Our answer :

- Ashrama Karmas enjoy both Nitya and Kamya Status.

- It is possible for one Karma to enjoy both Statuses.
- Opposed - Avashyamatva
- Anavamashyatva } Statuses possible together
- One and same Karma can do both.

Swamijis Example :

- ‘Tat Twam Asi’ One and same consciousness can have opposite attributes of Alpagyatvam and Sarvagyatvam.

Jiva Rupena	Paramatma Rupena
Alpagyatvam	Sarvagyatvam

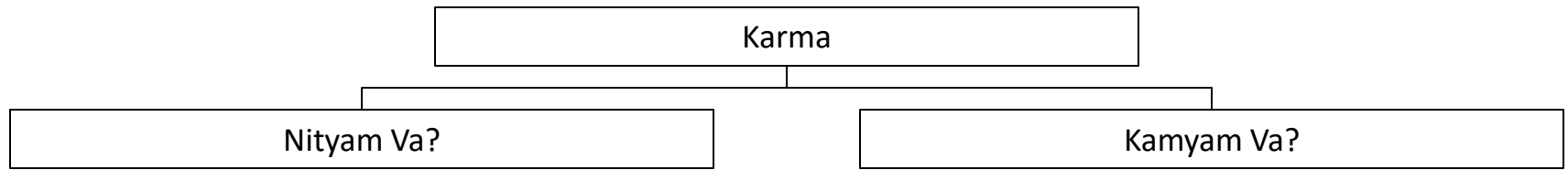
How contradiction in one Atma?

- How one Atma enjoys both Jiva and Ishvara status?
- Dasa and Swamy status? Creator and Created status?
- Because of 2 Upadhis, 2 enclosures Auphadika Bheda – Ekasya Karmanaha Nityatvam Kamyam Cha.
- Based on context of ritual, one and same Karma will occupy opposite status.
- Bagawatam, Ramayana , Puranas - Say, do daily Sandhyavandhanam - If you don’t, Papam - Many do out of fear.
- Sandhya Vandanam exists to avoid Naraka ritual – Enjoys Nityatvam status.
- In Tattwa Bodha, students question- how to get Sadhana Chatushtaya Sampatti? Guru “do Sandhya Vandhanam”.

Before	Now
- Naraka Baya Nivrityaha	- For Chitta Shudhi - Kamy karma - For Mumuksha Jnana Sidhyartham

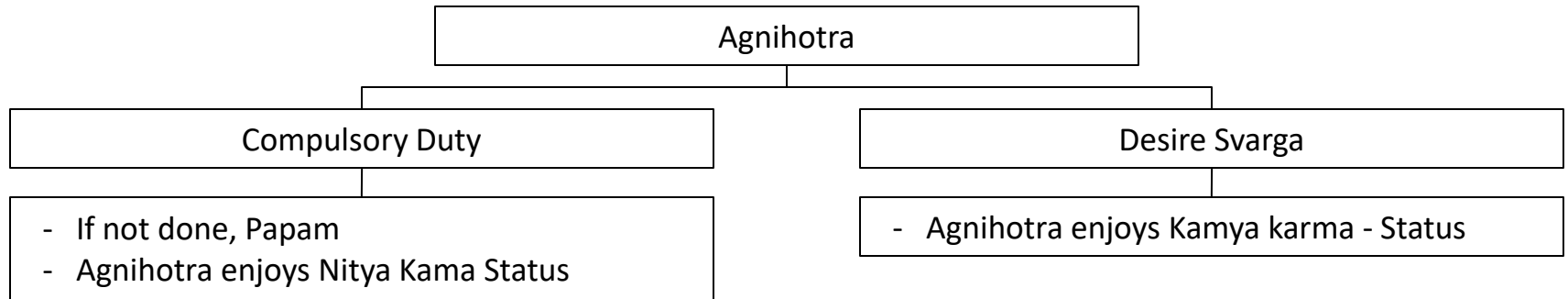
- Context Bheda, karma Bheda, Ekasmin Karmani... Nityatvam and Kamyatvam – Context Bheda, Sambavati. 3560

Analysed in Purva Mimamsa :

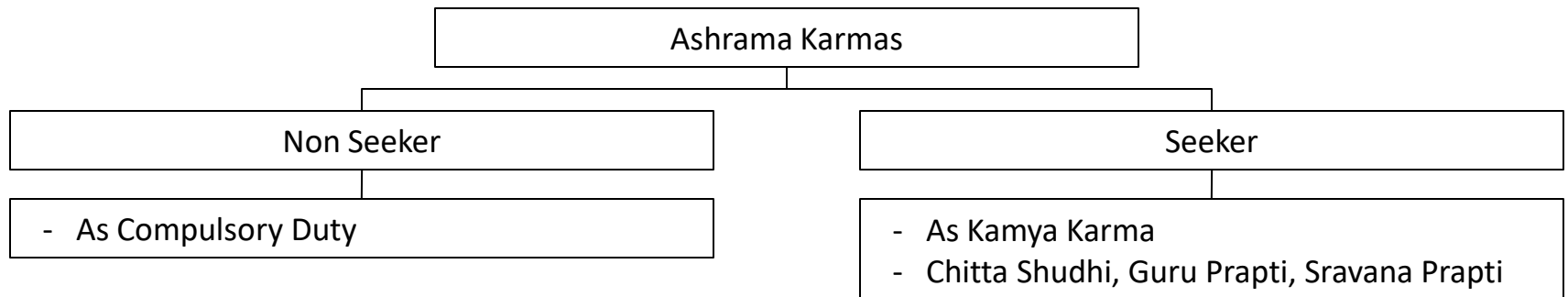


Example :

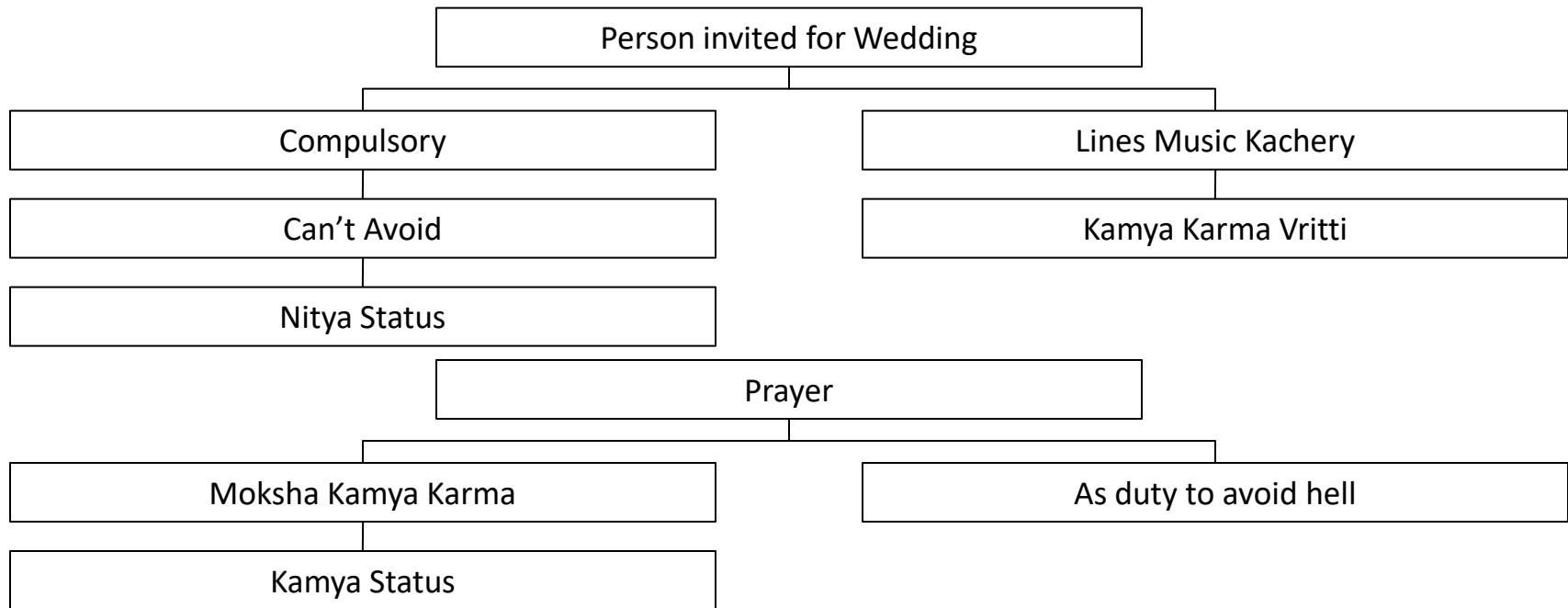
- Yavat Jeevam Agnihotra Juhoti
- Agnihotra enjoys Nityam status, Do as long as Alive, compulsory.
- Agnihotram Juhuyat – Should Kama, one who desires Svarga Should performs Agnihotra.



Samyoga	Pritaktvam Nyaya
Contextual Connection	Difference / Bheda



Laukika Example :



- Samyoga Nyaya Niyama Applied to Ashrama karma.

Sutra 33 :

- Ekasyu Tu Ubayatute Samyoga Pritatvam.

General Analysis of Sutra 32 :

- Ashrama Karma enjoys Nitya compulsory status because Veda enjoins it as compulsory, All have to do.

Sutra 33 :

- Ashrama Karma Enjoying is also Kamya status, because desirer of Moksha is Specifically asked to do those Karmas, Kamya status revealed.
- Both because of Vedic injunction.

Word Analysis :

- Vihitatvat Cha Ashrama Karma Api

a) Shrma Karma Cha :

- It is associated with 4 Ashramas, hence should be performed.

b) Api :

- By others also

c) Vihitatvat :

- Because they are enjoined, compulsorily prescribed.

Significance :

a) Vihitatvat :

- Because they are enjoined for all, Panchami Het Vartate.

b) Cha :

- Joins next sutra.

c) Ashrama karma :

- 41 Samskaras compulsory duty, Garbadanam, Upanayanam... Vihita Karmani... associated with 4 stages of life.

d) Api :

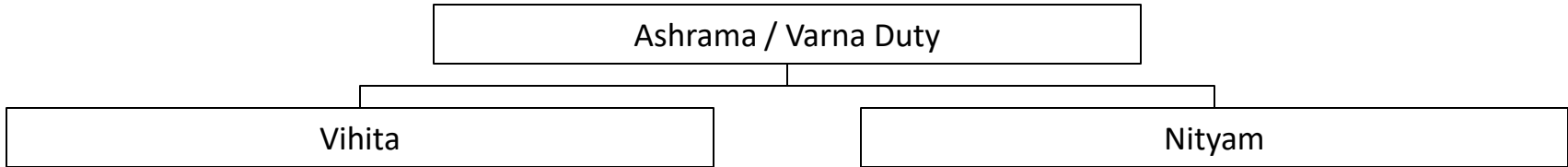
- Amumukshana Api - Taken by others also.

Significance :

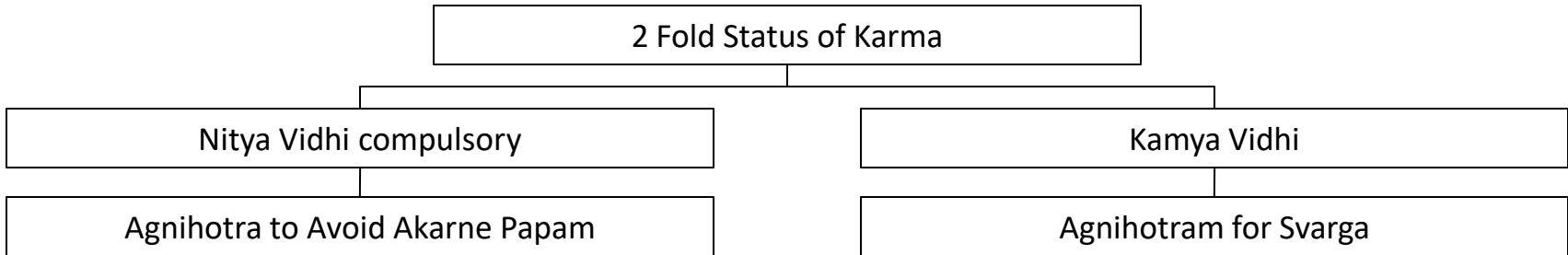
- Similarly 6th Adhikaranam – Duties will produce Chitta Shudhi and knowledge, for Moksha.
- Therefore do Sandhya Vandhanam, intellectual Kitchu Kitchu...
- Some clear don't want Moksha after 20 year study.
- Desirer of Moksha few - Go to Narakam if not done.

Sutra 33 :

- 8th Adhikaranam – Ashramadhikaranam.
- Status of Ashrama karma, prescribed to Veidika who has to belong to one Ashrama.



- Duties which rise depending on Ashrama.



- Dharma Charyam – Normally, compulsory and not compulsory can't exist together.
- For Svarga, Sankalpa changes, Purva Mimamsa accepts conversion of Nitya Agnihotram to Kamya Agnihotram.
- Same we accept in Ashrama karma, done initially to avoid Narakam, Papam.
- Learns 4 Purusharthas and for Moksha, Jnanam, Chitta Shudhi do Sandhya Vandhanam.
- Nitya Ashrama karma converted to Kamya karma, Both status possible for Ashrama karma.

Nyaya :

- Ekatva Ubayartatve Pritaktvam.

Sutra 32 :

- Ashrama karma - Nityatvam Samyoga.
- Sutra 33 – Kamyatva karma Samyoga.

Sutra 33 :

सहकारित्वेन च

Sahakaritvena cha

And (the duties are to be performed also) as a means to knowledge.[3 - 4 - 33]

Vyasa :

- Same Ashrama karma used for desire fulfilment.

Jnartham :

- Chitta Shudhi Prapti, Sahakaritvam.
- Compulsory means to produce knowledge, indirectly through Chitta Shudhi, not produce directly Atma Jnanam.
- Smartha Gayithri - Japa for ladies, Srouta Gayithri - Japa for men.
- Temple visit contributes to understanding Brahma sutra better = Sahakaritvam.
- Need Sukshma Buddhi, do Sandhya Vandanam, Moksha Kama Ashrama karma.

Word Analysis :

a) Saha Karitvena Cha :

- Ashrama karmas should be performed as contributory means of knowledge also.
- Sahakaritvam as contribution means – For Jnana Utpatti, several means are there.

3 Means

Primary

Proximate private compulsory Means

Remote contributory Means

Study

Antaranga Sadhana

Karma Yoga / Upasana Yoga

Sakshat Karanam

Sadhana Chatushtaya Sampatti

- Jnana Utpatti not Moksha Utpatti, Every means – Contributory Sahakari.
- Sahakari = Ittambave Tritiya Vibakti in the form of contribution.

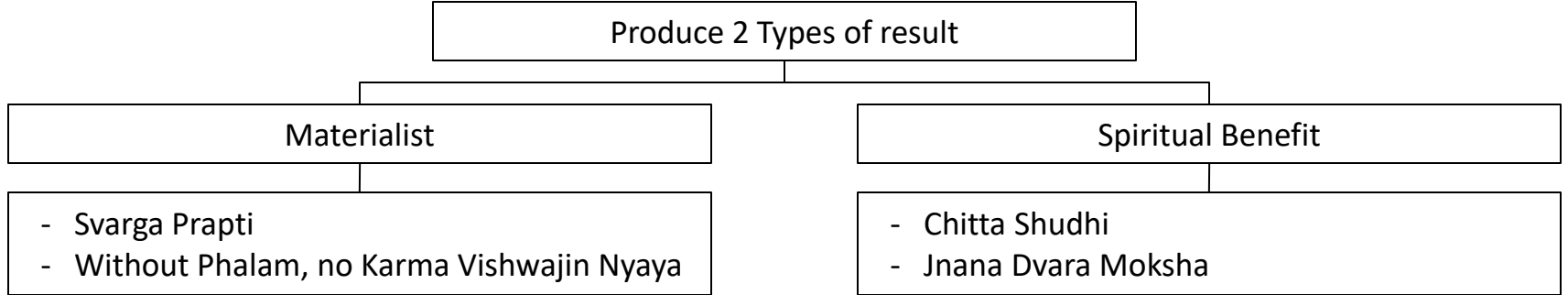
b) Cha :

- Conjunction to add previous sutra.

Previous	Here
Nityatvam Status	Kamyatvam Status

Shankara :

- Mentions in Gita Bashyam - 2 places Ashrama karmas - Compulsory, can be converted to Kamyas to accomplish a goal.
- Primarily presented for avoiding Papam, Avoid Akarne Pratya Vaya Papam.
- Kamyas - Ashrama karmas.



- When you convert Nitya karma into Kamyas, you will be asked Svarga or Moksha.
- Renounce Svarga Ichha - Nishkamyataha - They will help in Moksha Prapti.

Gita :

श्रीभगवानुवाच ।
 अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
 स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१ ॥

The blessed lord Said : He, who performs his bounden duty without depending on the fruits of actions, is a Sannyasi and a Yogi; not he who (Has renounced) is without fire and without actions. [Chapter 6 – Verse 1]³⁵⁶⁶

- Without seeking promised Svarga, perform Ashrama Karma - Will produce Moksha – Chitta Shudhi.

Gita :

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

Acts of Sacrifice, Charity and Austerity should not be abandoned, but should be performed; worship, Charity, and also austerity, are the purifiers of even the 'Wise'. [Chapter 18 – Verse 5]

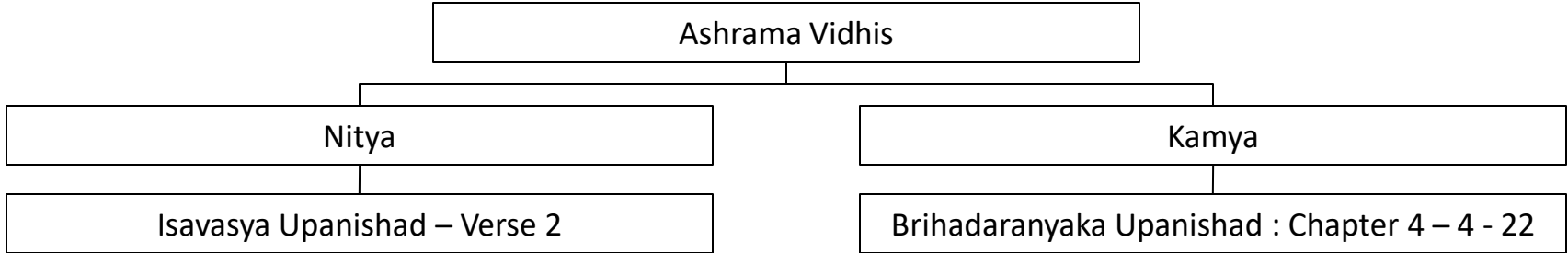
- Compulsory duty - Yagya, Danam, tapas gives Svarga and Moksha.
- Reject – Svarga, Do Yagya, Dana, tapas – Purifiers Leads to Sravanam.
- It is Nishkama w.r.t Svarga Kama w.r.t Chitta Shudhi.

Sutra 34 :

सर्वथापि त एवोभयलिङ्गात् । Sarvathapi ta evobhayalingat ।

In all cases the same duties (have to be performed), because of the twofold indicatory marks.[3 - 4 - 34]

Vyasa answers possible Doubt :



Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisech-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

Bṛihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय
आकाशस्तस्मिन्नेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान् नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधारण एषां लोकानामसंभेदाय;
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः
प्रव्रजन्ति । एतद्द स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते,
किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिवशाच्चर्यं
चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते,
न रिष्यति; एतमु ह्वैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ ह्वैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya
eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vaśī
sarvasyeśānaḥ sarvasyādhipatiḥ; sa na sādhanā karmaṇā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena
dānena tapasā'nāśakena; etameva viditvā munirbhavati |
etameva pravrajino lokamicchantāḥ pravrajanti |
etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti;
te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate,
asaṅgo nahi saṅgyate, asito na vyathate, na riṣyati;
etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaṣa ete tarati,
nainam kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

Mimamsa – Technical :

- Will there be any difference in performance of Karma?
- Normally Vidhi Bheda, karma Bheda Prakarana Bheda.
- Purva Mimamsa based doubt.

Vyasa :

- No difference in performance chant Vishnu Sahasranamam in Same Manner.
- Jnana Vairagya Sidhyartham, In Sankalpa Add – Moksha Motive Jnana Nishta Prapyartham.
- Jeevan Mukta attends class to show as example, Loka Sangraha, or Kritagnartham – gratitude.
- No Change in Ashrama Karma as Nitya or Kamya.

2nd Question :

- Should I perform one Japa for Nitya and another for Kamya one as compulsory and another as Moksha?

Vyasa :

- Kamya Karmani Nityasya Antar Bavaha - Attend wedding - Enjoy Kamya and Nitya – Kachery and Attendance.

Sruti : Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 22 – No Separate Yagya for Chitta Shudhi.
- Nitya Yagya used for Chitta Shudyartham – Same Danena do daily Danam.
- Nitya Danam Veda Anuvachanam, Parayanam – Sruti Lingam, no separate Karma.

Gita :

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१ ॥

The blessed lord Said : He, who performs his bounden duty without depending on the fruits of actions, is a Sannayasi and a Yogi; not he who (Has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

- Regular duty, Keep doing it, Change only Sankalpa – Bavana, Unique feature of Vedanta Gita :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practice as austerity, O Kaunteya, do it as an offering to me. [Chapter 9 – Verse 27]

- Food / Coffee / Work / Class / Japa – Offer to lord for Chitta Shudhi Prapti.
- No Change in life required, Svakarmana – Tvam Abyarchyarth... Based in 2 Sutra 33 and 34
- Te – Eva same Karma.

Word Analysis :

- Sarvatha Api Te Eva

a) Sarvatha - Indicates

b) Te – Eva :

- Same duties are to be performed.

c) Ubaya Lingaat :

- Since this is indicated in Sruti and Smriti.

Significance :

a) Sarvatha Api :

- In either case by all Means.

b) Te Eva :

- Same duties are to be performed.

c) Ubaya Lingaat :

- Since this is indicated in both Sruti and Smriti.

Significance :

a) Sarvatha Api :

- By all means, in Ashrama Karma used as Nitya by Amumuksha, non seeker of Moksha for Avoiding Papa or Ashrama karma used by seeker of Moksha for Chitta Shudhi, either way, Sarvata Api.

b) Te Eva Ashrama Dharmaha :

- Same duty only

Karma = Neuter	Gender Discrimination in words
<ul style="list-style-type: none"> - Karmani - Karmani 	

- Anushteyaha - Should be performed.

c) Ubaya Lingat :

Ubaya	Lingat
Two	Clues, Hints, Indication

- Sruti and Smriti – Lingam, Brihadaranyaka Upanishad : Chapter 4 – 4 – 22, Gita : Chapter 6 – Verse 1.

Sutra 35 :

अनभिभवं च दर्शयति । Anabhibhavam cha darsayati ।

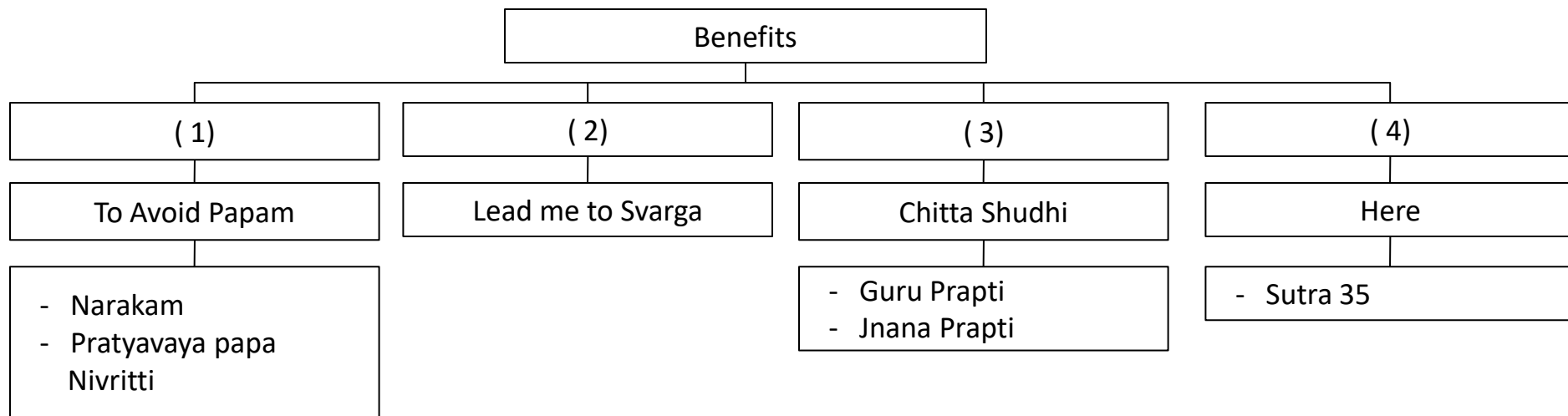
And the scripture also declares (that he who is endowed with Brahmacharya) is not overpowered (by passion, anger, etc.).[3 - 4 – 35]

- Another rule regarding, performance of duty.

अनभिभवं च दर्शयति । Anabhibhavam cha darsayati ।

And the scripture also declares (that he who is endowed with Brahmacharya) is not overpowered (by passion, anger, etc.).[3 - 4 – 35]

Mimamsa rule regarding performance of duty :



Taittiriya Upanishad :

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च ।
 दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च ।
 अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च ।
 मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च ।
 प्रजानश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ॥ १ ॥

ṛtaṃ ca svādhyāyapracāśane ca । satyaṃ ca svādhyāyapracāśane ca ।
 tapaśca svādhyāyapracāśane ca । damaśca svādhyāyapracāśane ca ।
 śamaśca svādhyāyapracāśane ca । agnyaśca svādhyāyapracāśane ca ।
 agnihotraṃ ca svādhyāyapracāśane ca । atithayaśca svādhyāyapracāśane ca ।
 mānuṣaṃ ca svādhyāyapracāśane ca । prajā ca svādhyāyapracāśane ca ।
 prajanaśca svādhyāyapracāśane ca । prajātiśca svādhyāyapracāśane ca ॥ १ ॥

The right, as well as study and teaching; the true, as well as study and teaching; penance, as well as study and teaching; restraint, as well as study and teaching; peace, as well as study and teaching; the fires, as well as study and teaching; offering to fires, as well as study and teaching; guests, as well as study and teaching; the human, as well as study and teaching; the offspring, as well as study and teaching; begetting, as well as study and teaching; propagation of the race, as well as study and teaching. [1 – 9 – 1]

- Mind not burdened by Artha / Kama but completion of family duty.

Sutra 35 :

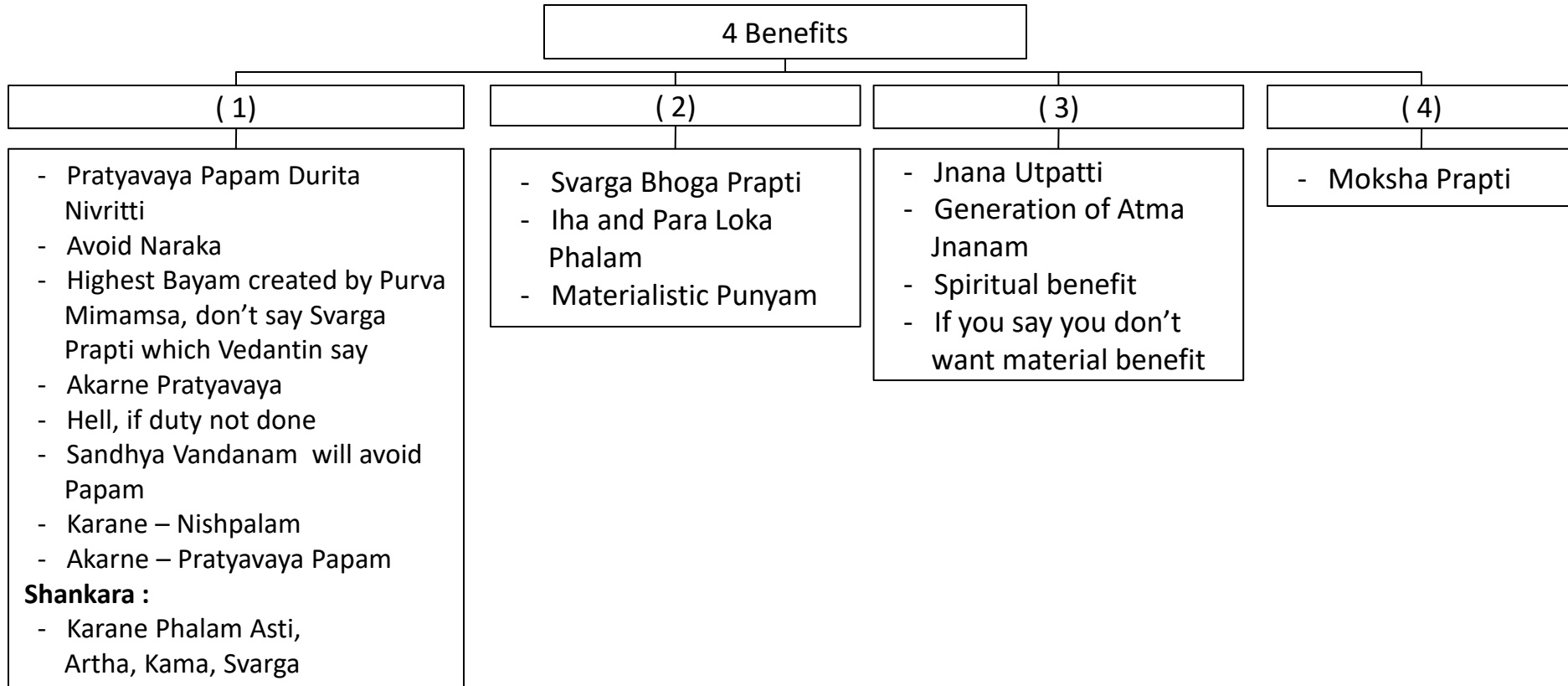
अनभिभवं च दर्शयति ।

Anabhibhavam cha darsayati ।

And the scripture also declares (that he who is endowed with Brahmacharya) is not overpowered (by passion, anger, etc.).[3 - 4 – 35]

Ashramadhikaranam:

- Foundation of Karma yoga in this Adhikaranam, Compulsory duty – Vihita Karma, Niyata, Varna Ashrama karma, Svadharma – Gives 4 Benefits.



Gita :

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३-२० ॥

Janaka and others attained perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६ ॥

By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work. [Chapter 18 - Verse 46]

- This Adhikaranam pillar of Karma Yoga.
- Svadharma Anushtanam generates contribution of generating knowledge..
- Sahakari Bahiranga Sadhana, not Antaranga Sadhana.
- Gets more and More Mumukshutvam, desire for Moksha, Jingyasa, guru Prapti, Sravana Avakasha (conditions) Prapti.
- Conditions for Sravanam and will power to attend classes, 4th benefit this sutra.
- Svadharma Anushtanam should continue after Jnanam, serves as fencing, protecting Jnanam.
- Otherwise Atma Jnanam disturbed by raga, Dvesha, Kama, Krodha
- Temporarily Jnanam clouded misbehave - Feel guilty, Jnanam over powered by raga Dvesha.
- Jnanam must be protected, insulated by Ashrama karma Anushtanam.
- Saves Jnanam by Abibava(Attacks of raga), Every moment there is attack of raga, Dvesha, Krodha etc.
- Impelled by fit of anger, anger in fits cause mental fit, Abibava - Emotional attack.
- Intellect and Jnanam overpowered.

Gita :

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधो ऽभिजायते ॥ २-६२ ॥

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.[Chapter 2- Verse 62] 3575

- Sruti Vibramaha, Jnana – Nasha Abhibhava = Attack of Jnanam by raga and Dvesha.

How to save by Atma Jnanam?

- Nitya karma Anushtanam, Puja, Japa, Sandhya, we can't challenge world and Prarabda.

Word Analysis :

a) Darshayati :

- Sruti reveals

b) Avabhibavan Cha :

- Non obstruction also

Significance :

a) Abibava :

- Over powering, stifling, suppressing, taking to hostage.
- NA – Abibava = Non attack, non-obstruction.

4th Benefit :

- Join with 32 and 33 sutra in 35th sutra.
 - 32 - Naraka and Nivritti and Svarga Prapti
 - 33 - Jnana Utpatti
 - 35 - Jnana Nishta Prapti
- Saving knowledge – Providing Z class security to Jnanam, Black cat for Jnanam = Nitya Puja and Japa.

34 Sutra :

- No difference in your performance of Puja – Whatever be the benefit.
- Puja – Benefit – 1, 2, 3, 4 – No difference in Sandhya Vandanam.
- Sruti reveals this benefit of Jnana Nishta Prapti in Chandogyo Upanishad : Chapter 8 – 5 – 3
- Eshahi Atma Na Nashyati, Yam brahmacharyena Anuvindate.

- Atma Jnanam of Jnani Na Nashyati, protected by brahmacharya dharma, Varna Ashrama dharma.
- Compulsory Vritam for 3 Ashramas Vanaprasta, Brahmachari, Sanyasi compulsory duty.
- Brahmacharyam preserves knowledge.

Sutra 36 :

अन्तरा चापि तु तद्दृष्टेः Antara chapī tu taddrishteḥ

And (persons standing) in between (two Asramas) are also (qualified for knowledge), for that is seen (in scripture). [3 – 4 – 36]

General Introduction :

- 36 – 39 This Adhikaranam, 8th Adhikaranam generates doubt Ashrama karmas serve as Sahakari karma for Atma Jnanam.

Sutra 33 :

- Sahakaritvena Ashrama karma, dharma, contribute to rise of Jnanam – Important.
- Even Veidika must have clear designation, idea - I am Grihasta, Vanaprasta, Brahmachari, Sanyasi.
- Clear designation should be known then alone I will know what is my duty, not excise duty.
- Varna Ashrama Shankaraha, If we are not clear, Veda can't help.
- In modern world we have become, Varna Ashrama Atitam Nirgunam Brahman.
- External dress I wear = Lingam not casual protection of body, has Vedic significance.
- Military dress different at different levels to know who should salute whom.
- Due to some reasons, one becomes Anashrami, what happens technically ?

Example :

- End Brahmacharya Ashrama to enter another Ashrama - Snathakar Vritam - Special Snanam.
- Formally conclude Brahmachari status – Snathakaha = Graduated one, immediately get married - Gap time.
- Between Snathakaha Vritam and Vivaha

Example :

- Suppose Grihasta handicapped, Andha Panguadhi Anga Vihitatva.
- Most karmas possible in Grihasta – Wife - Integral part of Veidika karma – Angam.
- Yagya – Pankitaha – 5 Factors, Yajamana, Patni, Putra(for Antheshti kamyā), Daiva vita (Mantra knowledge) vittam, (wealth for Dakshina)
- If any Anga missing - Unfit for Grihasta Ashrama karma.
- Patni Rahitaha called Vidhuraha Bara Rahitaha - Free of Baram widower.

Example :

- Gets remarried to avoid Anashrama karma - Not Kama.
- Every Anashrami not Vidura, Brahmachari not Vidura.
- Hence called Vidhuradhikaranam or Anashrami Adhikaranam.

Controversy :

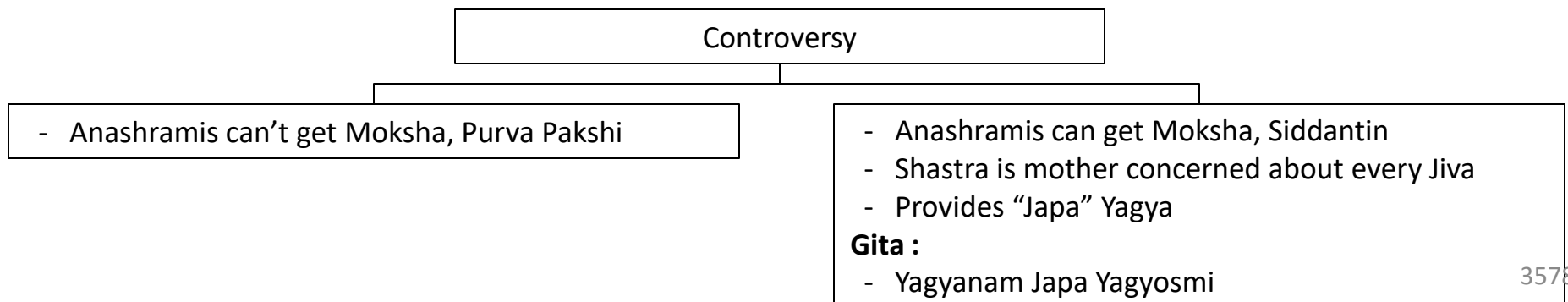
- Anashrami don't have Ashrama karma - Unqualified Anadhikari.
- Ashrama karma - Required for Jnana Utpatti, loose validity to perform karma.

Sutra 33 :

- Sahakaritvena - Karmas are contributory to Jnana Utpatti, Anashramis don't have Ashrama karmas.
- They loose Jnana Utpatti, stripped, deprived of Jnana Utpatti Sahitya karma Abava.

Anashrami Sahakari Rupa Rahityam Abava, no Moksha?

- It appears from previous Adhikaranam that Anashramis, can't get Moksha.



महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०.२५ ॥

Lord says, “Among the great Rishis, I am Bhrigu; among the words I am the single syllable Om, among the rituals, I am the ritual of Japa, among the immoveable things I am Himalayas”. [Chapter 10 – Verse 25]

- Ashrami, Anashrami, Sadharmyatvat is essence.

Sutra 36 :

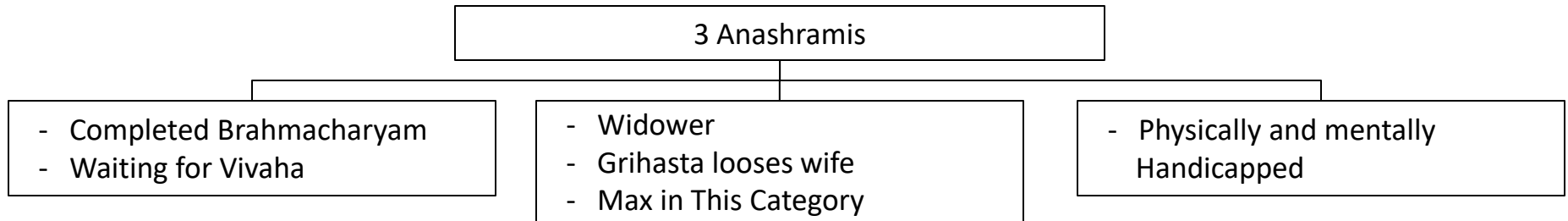
अन्तरा चापि तु तद्दृष्टेः Antara chapi tu taddrishteh

And (persons standing) in between (two Asramas) are also (qualified for knowledge), for that is seen (in scripture). [3 – 4 – 36]

- 4th Pada - 8th Adhikaranam – 35 sutra over.
- 36th Sutra - 9th Adhikaranam - 4 sutras, Brahma vidya Adhikaratvam of Anashramis is topic.

Can Anashramis attain Brahman Jnanam or not?

- Physical, mental handicap can attain Moksha.



Purva Pakshi :

- Anashramis can't purify mind without Ashrama karmas, Chitta Suddhi Sadhanas of sutra 33 not possible.
- Loose opportunity to purify mind, no Jnana Yogyata.
- If Jnana Yogyata itself is not there, how Jnanam can take place.

Purva Pakshi contention :

- Jnana Anadhikaritam.

Siddhantin :

- Anashrami can get Chitta Shudhi without Ashrama karma, may be born with Ashrama karmas done.

General discipline can be universally followed :

- Ashramis / Anashramis, Brahmachari / Grihastha / Vanaprastha / Male/ Female.
- Bagawan's Nama Japa – Gita :

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०.२५ ॥

Lord says, “Among the great Rishis, I am Bhrigu; among the words I am the single syllable Om, among the rituals, I am the ritual of Japa, among the immoveable things I am Himalayas”. [Chapter 10 – Verse 25]

- No Achamanam water, wealth, required.

Kali Yuga :

- Varna Ashrama dharma failing.

a) Kalam Kalamasha Chittanam :

- Impurities will be there.

b) Papa Drivya Upajeevinam :

- All earn livelihood corruptly, salary tainted through Adharma.

Sandhya Vandanam :

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यद्रात्र्या
पापमकार्षम् ॥ मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिरसा । रात्रिस्तदवलुपतु ।
यत्किंच दुरितं मयि । इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥

Suryascha mA manyuscha manyupatayascha manyukRutebhyaha । papebhyo
rakShantAm । yadrAtriYA pApamAharSham ॥ manasA vAchA hastAbhyAm ॥
padbhyAmudareNa sisna । rAtristadavaluMpatu । yat kiMcha duritam mayi ।
idamahaM mAmamrutayonau । surye jyotiShi juhomi svAhA ॥

c) Vidhi Kriya Vihinam :

- Vedic Samskara – Vidhi Kriya, Give Varna Ashrama dharma Purifiers gone.

Example :

- Working in dirty place and no bath is Kaliyuga Mahima.

d) Gathihi Govinda Keerthanam :

- Popular Sloka of Bajan group, In Vyasa time, Brahma sutra time, Japa prescribed for minority Anashramis.
- Hare Nameva Nameva mama Jivanam.

a) Kalam Nastireva Nastireva Gathi Anvayatha :

- Bajana Sampradaya, my spiritual life sustained by Nama Sankeertanam, my Adhyamika Jivanam sustained.

b) Phalau Phalau Nastireva Nastireva Gather Anyata :

- No other Gathi, All Nama Sankeertanam Sampradaya.

Pramana Sutra :

- Chapter 3 – 4 – 9 Adhikaranam for Nama Japa.

Incidental point :

- Japa can give only Chitta Shudhi, not Jnanam, Because of moha, come to Sravanam / Mananam / Nididhyasanam.

Problem of followers :

- Expect Moksha from Nama Japam – Artha Vada not Pramanam.
- In Bagawatam – Ajamilo, Vakhyanam - Last minute utters Narayana - Not fact, Artha Vada.

General Analysis - 1st sutra :

- Even without Ashrama karmas, Anashramis gain purity, knowledge and Moksha by alternative methods.
- All should know - “ I am the whole “.

Tatu Drishte :

- Raikwa Brahmachari, not married - Chandogyo Upanishad 1 to 3rd section, Apashudradhikaranam.

b) Gargi :

- Not Yagnavalkyas wife.

Wife :

- Meitreya, Katyayani, Gargi therefore, Brahma Vadini, Jnani challenges Yaghavalkya in Chapter 3 – 6 and 3 – 8 – Brihadaranyaka Upanishad.

Word Analysis :

a) Tu :

- However

b) Cha Api :

- Even knowledge gained by Anashramis.

c) Antarat :

- Without Ashrama.

d) Tat Drishtehe :

- It is seen in the case of Gargi, Raikwa.

Significance :

- Indeed, Ashrama Rahitanam.

a) Cha Api :

- In spite of previous Adhikarans mention of regular Ashramas.
- This Adhikaranam – Deals with irregular Minority, Anashramis can purify by Nitya Agni Hotram.

b) Tu :

- Purva Pakshi – Nirasarthaha negates Purva Pakshi – who claims Anashramis can't get Jnanam.

c) Tat Drishtehe :

- Tat Adhikari Drishti, Jnana Yogyata seen in Raikwa, Gargi.
- Upanishad talks of Samvarga Saguna vidya by raikya and Nirguna Vidya by Gargi.
- Anashramis are fit for both, Saguna and Nirguna Vidya, Adhikara Jyotantartha.

Sutra 37 :

अपि च स्मर्यते ।

Api cha smaryate ।

This is stated in Smriti also.[3 – 4 – 37]

- Smriti supports Anashrami Jnanis, Even if Ashrama dharma declines, fails, spirituality can still grow.
- Samvartakaha – Anashrama Jnani, Nagna Chaya – Avadhootacharya – Like Jada Baratha.
- Son of Angiras Rishi - Samvarta Rishi.

Word analysis :

a) Api cha :

- Moreover

b) Smaryate :

- Such reference are found in Smritis.

Significance :

a) Api cha :

- Moreover - In addition to Sruti.

b) Smaryate :

- Smritou Uchyate, Shankara refers it as name Samvarta and others.

Sutra 38 :

विशेषानुग्रहश्च ।

Viseshanugrahascha ।

And the promotion (of knowledge is bestowed on them) through special acts.[3 – 4 – 38]

Previous 2 Sutras :

- Sruti and Smriti Pramana references are there, Main question of Purva Pakshi in previous Adhikaranam.
- Ashrama karma – Sandhya Vandanam to purify mind.
- Anashramis don't have Ashrama karma - No Jnanam, no Moksha.

Counter Reasoning :

- General discussion, Visesh Achara, Sadhanani, available for Ashrami and Anashrami.
- With Upanayanam can do Sandhya Vandanam to purify mind.

If no Upanayanam, neglect?

Swamiji's Ref :

- Kalau Kalmasha Chittanam, and Hare Nameivi Nameiva, Hare Rama Hare Krishna... comes in.
- Kali Santarana Upanishad - (for Kaliyuga) Japa, Parayanam are purifiers - It is possible to get Moksha.

Word Analysis :

a) Cha : and

b) Vishesha Anugraha :

- Help through, special disciplines is mentioned in scriptures.

Significance :

a) Vishesha :

- Universal disciplines, Ashrama and Anashrami.

b) Anugraha :

- Support, help, Alambanam, nourishment through Vishesha karma, Support through special Achara.

c) Cha :

- Conjunction

d) Manusmriti :

जप्येन-एव तु संसिध्येद् ब्राह्मणो न-अत्र संशयः ।
कुर्याद् अन्यन् न वा कुर्यान् मैत्रो ब्राह्मण उच्यते ॥ २-८७

But, undoubtedly, a Brahmana reaches the highest goal by Muttering prayers only; (Whether) he perform other (rites) or neglect them, he who befriends (All creatures) is declared (to be) a (True) Brahmana. [Chapter 2 – verse 87]

- by Japa person can get Sadhana Chatustaya Sampatti.
- Yapyhe Neivihi Brahmana Atra Samshayaka, kuryad Anyan Nava Kuryad, might be doing other Sadhanas or not , Japa enough - May be doubt.
- Brahmana Na Siddeth – Maitriyah, Anashramis - 2 conditions to be fulfilled.

- Person should be compassionate , considerate, Brahmana - Not Jati, karma Bramanaha, must be friendly and follow Japa.
- Will get Chitta Shudhi, Parayanam and Satsanga.

Sutra 39 :

अतस्त्वितरज्यायो लिङ्गाच्च । Atastvitarajjyayo lingaccha ।

Better than this is the other (state of belonging to an Asrama) on account of the indicatory marks (in the Sruti and the Smriti). [3 – 4 – 39]

General Analysis :

- After Gaya Sradham, no future Sradham required.
- Excuse must be genuine - Not exploiting provision.
- Ashrama Karmas superior to general Sadhanas given.
- Vishesha Acharas provided for Anashramis.
- Provision given to Anashramis, should not be exploited by Ashramis.
- If person has sacred thread, he can do Japa of Rama in addition to Sandhya Vandanam.

Sutra 39 :

अतस्त्वितरज्यायो लिङ्गाच्च । Atastvitarajjyayo lingaccha ।

Better than this is the other (state of belonging to an Asrama) on account of the indicatory marks (in the Sruti and the Smriti). [3 – 4 – 39]

- Final sutra of Adhikaranam – 11 Lectures left for this chapter and 14 sutras.
- Ashrama karmas – Important Sadhana for Yogyata Prapti,
- Anashrami - How they will get Jnana Yogyata , Jnanam and Moksha?
- Vishesha Anugraha - Japa Yoga
 - Satsanga
 - Parayanam

Sutra 38

Gita :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform – do that, O son of Kuntī, as an offering to Me.[Chapter 9 - Verse 27]

- Convert any profession into Yoga as a Worship, Yat Karma Tanutat, Shambo Avadharanam.

Manusmriti :

जप्येन-एव तु संसिध्येद् ब्राह्मणो न-अत्र संशयः ।
कुर्याद् अन्यन् न वा कुर्यान् मैत्रो ब्राह्मण उच्यते ॥ २-८७

But, undoubtedly, a Brahmana reaches the highest goal by Muttering prayers only; (Whether) he perform other (rites) or neglect them, he who befriends (All creatures) is declared (to be) a (True) Brahmana. [Chapter 2 – verse 87]

- Anyone can purify mind by Japa, even if one does not perform any other Karma.

Doubt :

- Special karmas for Anashrami, Can Ashramis give up Ashrama karmas and do Japa prescribed for Anashramis ?
- Doubt based on Manusmriti - Why Puja, Sandhya Vandanam, pilgrimage?

Vyasa :

- Anashrami karmas meant for Anashramis only, Ashramis can't add Japa not replace Puja, Sandhya.
- When choice between 2, vote for Ashrama karma - 39 Sutra.
- Ashrama karmas are superior Pramanam, Sruti and Smriti.

Brihadaranyaka Upanishad :

तस्मिन्चुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवित्तः, तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥ ९ ॥

tasmiñchuklamuta nīlamāhuḥ piṅgalaṃ haritaṃ lohitaṃ ca |
eṣa panthā brahmaṇā hānuvittaḥ, tenaiti brahmavitpuṇyakṛttaijasaśca || 9 ||

in Some speak of it as white, others as blue, grey, green, or red. This path is realised by a Brāhmaṇa (knower of Brahman). Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path. [4 – 4 – 9]

- Saguna Brahman Upasana gets krama Mukti by following Ashrama karma and acquiring Punyam.
- Punyam Krutu - In mantra Ashrama karma Janita Punyam.

Sruti :

- Anashrami Na Tishte Sthiram Ekam Api.
- Dvijaha should not remain even a few moments, one day without Ashrama.
- Must belong to one of 4 always, Brahmacharya officially wound up only before wedding.
- Closes with Snathakam Vritam.

Gap :

- Anasruta, Before Muhurtam, shortcut - Surrenders to priest for one day, Anashrami na Tishtata.

- If Anashrami, Kara and Ashrama karmas same, Veda need not criticize one and Encourage other.
- If Anashrami and Ashrami karmas equally efficacious, Sruti need not insist that one should be Ashrami.

1st Aim :

- To be Ashrami if no alternative, compromise with Japa, Parayanam.
- Anashrami Tishtate... Smriti Vakyam - Source not known.

Word Analysis :

- Ataha Tu Itaratu and Jyayaha Lingaat cha.

a) Tu - But

b) Itaratu :

- Other one

c) Jyayaha :

- It is better

d) Ataha :

- Than this one

e) Cha - And

f) Lingaat :

- This is known from statements from, Sruti and Smriti.

Significance :

a) Jyayaha :

- Superior.

Vridhaha	Jyeshtam
Comparative	Superior

3 Genders :

Gita :

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३-१ ॥

Arjuna said: O Janārdana, O Keśava, why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work?. [Chapter 3 – Verse 1]

b) Itarat :

- Indicates regular 4 Karmas / Ashramis.

Better than this one :

- Anashrami Karmas in sutra 38 by Viseshā – Srividya Japa Indifferent / Levels Gayithri.
- 39 Sutra Gayithri Superior if Sacred thread.
- If no Sacred thread, Smārtha Gayithri, Ashrami Karmas superior where there is choice.
- Comparable degree governs Jyayahe.

c) Lingaat :

- Known from 2 Pramanams Brihadaranyaka Upanishad : Chapter 4 – 4 – 9.

Smriti :

- Anastane Tishtate.

d) Cha :

- And Vidhuradhi Adhikaranam over, Normal word from sutra for Adhikaranams.
- Atato Brahman Jingyasa, Jingyasa Adhikaranam.
- Janmadhi Yasya... Janmadhi Adhi, Name based on Sutra Padam.

Topic Based :

- Vidhuradhi Adhikaranam, Prathar Dhanadhi Adhikaranam.

तद्भूतस्य तु नातद्भावो जैमिनेरपि नियमातद्रूपाभावेभ्यः ।
Tadbhutasya tu natadbhavo jaiminerapi
niyamatadrupabhavebhyah

But for one who has become that (i.e. entered the highest Asrama, i.e., Sannyasa) there is no reverting (to the preceding ones) on account of restrictions prohibiting such reversion or descending to a lower order. Jaimini also (is of this opinion).[3 – 4 – 40]

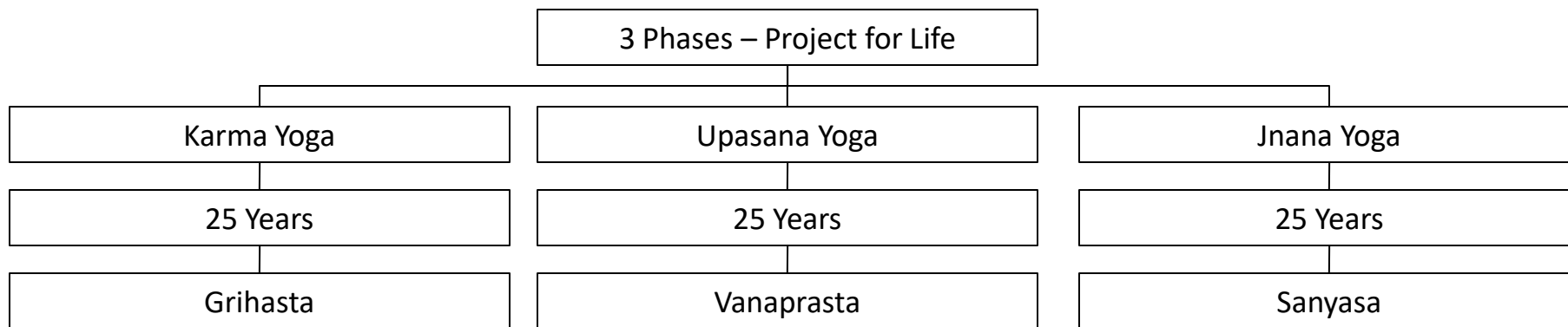
Jabala Upanishad :

atha hainam janako vaideho yajnavalkyamupasametyovaca
 bhagavansannyasam bruhi | sa hovaca yajnavalkyah |
 brahmacaryam parisamapya grhi bhavet | grhi bhutva vani
 bhavet | vani bhutva pravrajat | yadi vetaratha
 brahmacaryadeva pravrajedgrhadva vanadva ||
 atha punaravrati va vrati va snatako va'snatako
 votsannagniko va yadahareva virajettadahareva pravrajat |
 taddhaike prajapatyamevestin kurvanti | tadu tatha na
 kuryadagneyimeva kuryat || agnihva vai pranah pranameva tatha karoti ||
 traidhataviyameva kuryat | etayaiva trayo dhatavo yaduta
 sattvam rajastama iti | ayam te yonirrtvijo yato jatah pranadarocathah | tam
 pranam janannagna arohatha no vardhaya rayim | ityanena
 mantrenagnimajighret || esa ha va agneryonirayah pranah pranam gaccha
 svahetyevamevaitadaha ||
 gramadagnimahrtya purvadagnimaghrapayet ||
 yadyagnim na vindedapsu juhuyat | apo vai sarva devatah
 sarvabhyo devatabhyo juhomi svaheti hutvodhrtya
 prasniyatsajyam haviranamayam moksamantrah trayyaivam
 vadet | etadbrahmaitadupasitavyam | evamevaitadbhagavanniti vai
 yajnavalkyah || 4 ||

अथ हैनं जनको वैदेहो याज्ञवल्क्यमुपसमेत्योवाच
 भगवन्संन्यासं ब्रूहीति । स होवाच याज्ञवल्क्यः ।
 ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी
 भवेत् । वनी भूत्वा प्रव्रजेत् । यदि वेतरथा
 ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा ॥
 अथ पुनरव्रती वा व्रती वा स्नातको वाऽऽस्नातको
 वोत्सन्नग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ।
 तद्वैके प्राजापत्यामेवेष्टिन् कुर्वन्ति । तदु तथा न
 कुर्यादाग्नेयीमेव कुर्यात् ॥ अग्निर्ह वै प्राणः प्राणमेव तथा करोति ॥
 त्रैधातवीयामेव कुर्यात् । एतयैव त्रयो धातवो यदुत
 सत्त्वं रजस्तम इति ॥ अयं ते योनिरृत्विजो यतो जातः प्राणादरोचथाः । तं
 प्राणं जानन्नग्न आरोहाथा नो वर्धय रयिम् । इत्यनेन
 मन्त्रेणाग्निमाजिघ्रेत् ॥ एष ह वा अग्नेर्योनिर्यः प्राणः प्राणं गच्छ
 स्वाहेत्येवमेवैतदाह ॥ ग्रामादग्निमाहृत्य पूर्वदग्निमाघ्रापयेत् ॥
 यद्यग्निं न विन्देदप्सु जुहुयात् । आपो वै सर्वा देवताः
 सर्वाभ्यो देवताभ्यो जुहोमि स्वाहेति हुत्वोद्धृत्य
 प्राश्नीयात्साज्यं हविरनामयं मोक्षमन्त्रः त्रयैवं
 वदेत् । एतद्ब्रह्मैतदुपासितव्यम् । एवमेवैतद्भगवन्निति वै
 याज्ञवल्क्यः ॥ ४॥

Then Janaka, the king of the Videhas (respectfully) approached Yajnavalkya and requested him Revered Sir, expound (to me) the (tenets of) renunciation (Sannyasa) He (Yajnavalkya) then replied: After completing the period of disciplined studentship (Brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (i.e., become a Vanaprastha). Having become a Vanaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or from the forest(-life of a Vanaprastha). (It can also be that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is one not observing the vows (before the stage of renunciation) or observe them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the sacred fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the sacred fire (anagnika). [Verse 4]

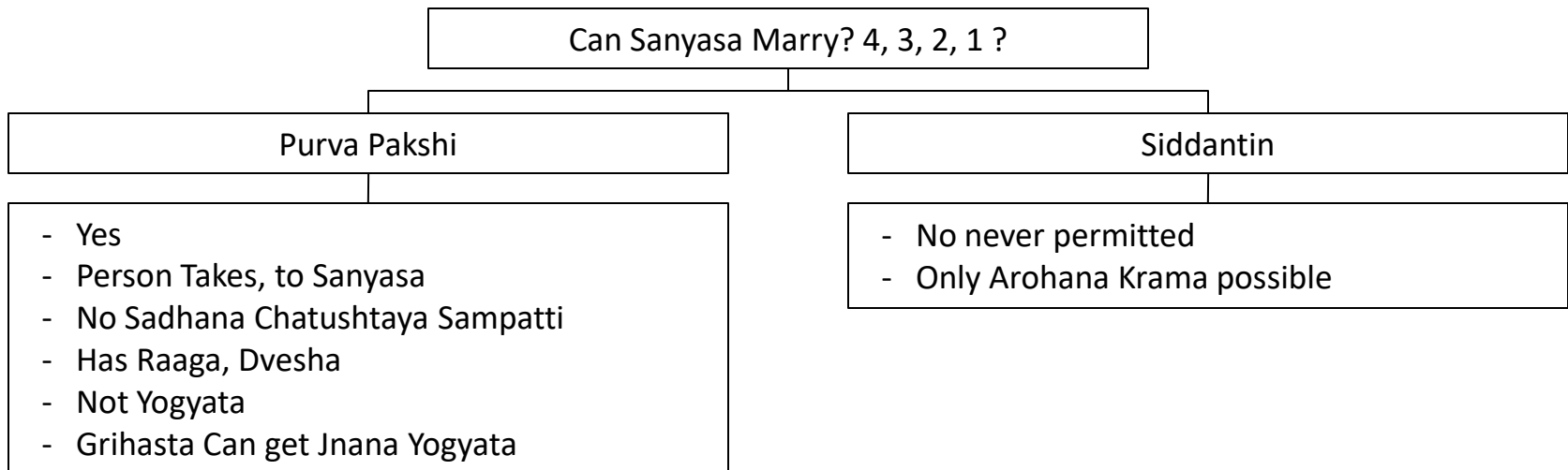
- Brahmacharya, Grihasta, Vanaprasta, Sanyasa - 4 Ashramas defined.
- Brahmacharya - Learns theory, road map, route map, for spiritual journey.



- No Crash program, Many Janmas project.
- Ashrama – Spiritual infrastructure conducive for Spiritual Growth.
- Kitchen - Infrastructure for cooking, Dining – Infrastructure for Eating
- Drawing – Infrastructure for drawing / Meeting.
- According to persons Adhikaratvam, Yogyata, Options Given.

- 1) Brahmacharyam or 1, 3, 4
- 2) Grihastha or 1, 4
- 3) Vanaprastha
- 4) Sanyasa.

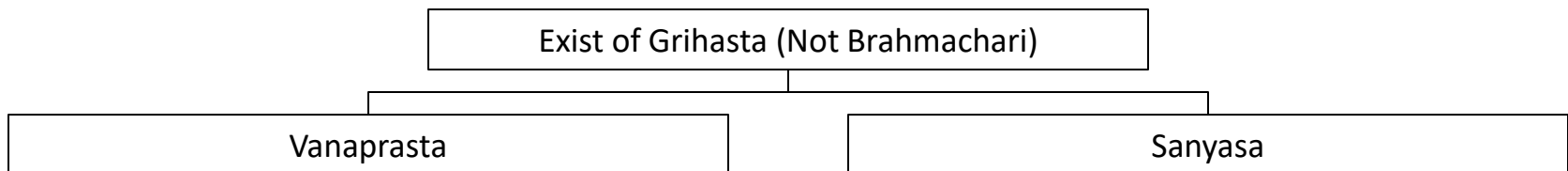
- 1, 2, 3, 4 → Aarohanam Krama Sarigama Pada Nisa, is there Avarohanam for Ashrama Karma.



- Karmas purify mind - Possible only in Grihastha.
- Out of knowledge Grihastha will purify mind, have no Chitta Shudhi - Prepare and come... write exam again.

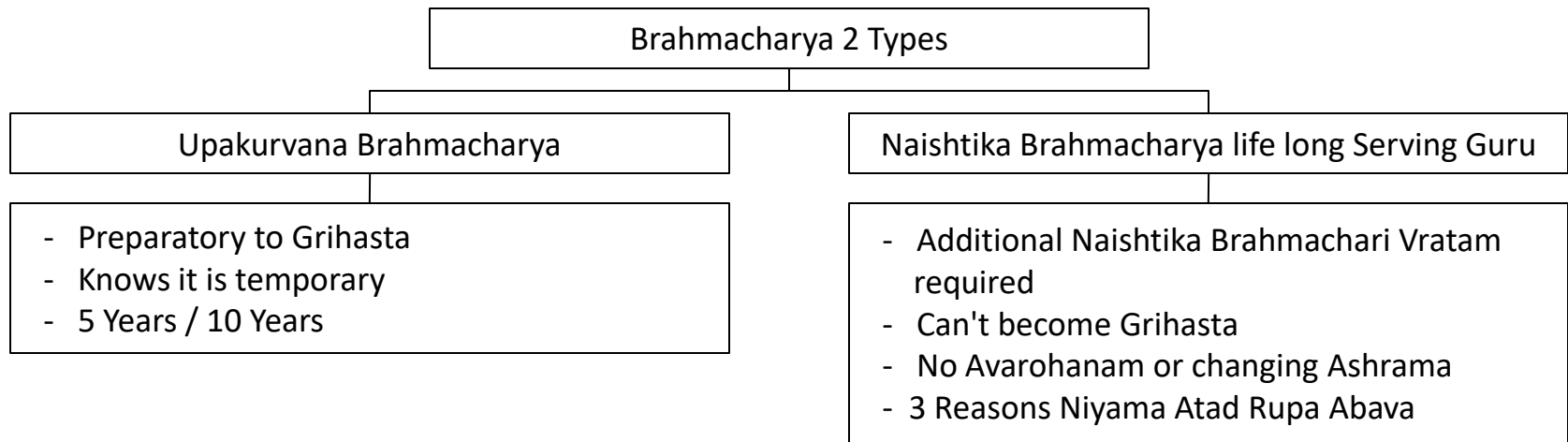
Siddantin :

- Take enough time to take Sanyasa.



- Sanyasa – One way traffic, Guru feels Sishya is qualified, and Sishya has desire.
- Sanyasa greatest hell if unfit, no Shashtra Pramana for Avarohanam, Aarohanam Krama Eva nasti.

- Tat Bhuta Adhi – Based on 1st Word.



- Abava = No convention, absence of Shishtachara (Abava).

Tradition :

- Sanyasi does not become Grihasta, Atad Rupam = Shastra Pramanam.
- Pramana for Arohana Krama is Jabala Upanishad - Verse 4, Avarohana – No Shastram.

2nd Reason :

- Atad Rupa Pramana Abava, no Pramanam for Chapter 4 – 3 – 2 – 1.

3rd Reason :

- Niyama Sruti Prohibits that Avarohanam.

Shankara Quotes :

- Aranyam iyad iti Padam, Tato Punaryeyat.
- Padam = Marga – Aranyam – Forest, All must go to forest sometime not hold to kith and Kim permanently.
- Aranyam Gachhet – Either Vanaprasta, Sanyasa, Iyat Vidhi ling.

Taha Na Punareyat :

- From forest not come to Grihasta - Irreversible journey, there is only Aarohana Kriya.

Word Analysis :

a) Tad Butasyathu :

- For a person who has become Sanyasi.

b) Na Atad Bava :

- There is no further change of Ashrama status.

c) Niyama Tad Rupa Avebyaha :

- This is so because of absence of scriptural role and Convention.

d) This is view of Jaimini also :

Significance :

a) Tad Butaha :

- Sanyasi or Vanaprasta Butaha.

b) Na Atad Tato Bavaha :

- There is no possibility of becoming non-Sanyasi, Sanyasi can't become non-sanyasi.

c) Tasya Bavaha :

- Reversal of Sanyasi status not possible.

d) Tu :

- Purva Pakshi Nishedartaha.

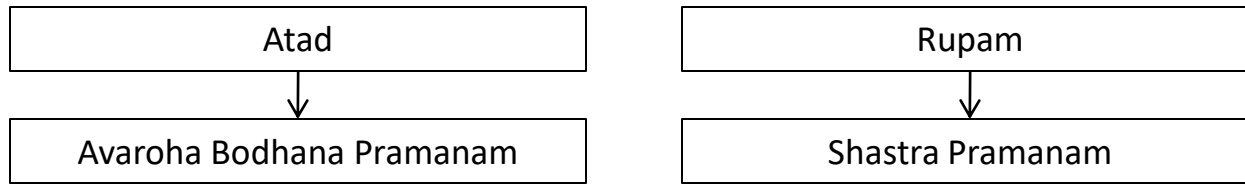
e) Aarohanam :

- Go up and Sanyasi may feel Grihasta required for growth.

f) Niyama Atad Rupa :

- Bavabyaha scriptural rule prohibits reversal, Aranyam Iyadhi Tad Padam, Na Iyada Punareda.

g) Atad Rupam :



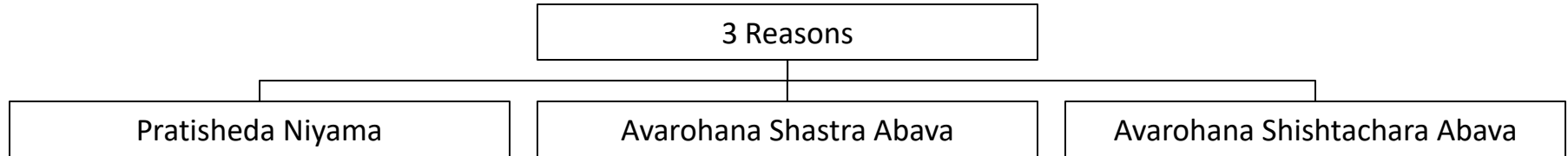
- Shastric sanction for reversal.

2nd Reason :

- Avaroha Abava.

3rd Reason :

- Abava – Shishtachara Abavaha, absence of convention.



- One can't change Sanyasa Ashrama.

Bhagawatam :

- 7th Skanda 15th Chapter 36 to 39 Verses, Strongly Criticises reversal.
- Suppose person renounces Grihasta which is infrastructure for dharma, Artha, Kama Purushartha.
- Sanyasa for Moksha Purushartha.

Example :

- Its like eating ones own Vomit, will become wallowing Pig.
- Shankara doesn't quote Bagawatam at all, later work.
- This is view of Jaimini Disciple Purva Mimamsa Karta, Says Vyasa.
- In the beginning Jaiminihi vehemently argued that only Grihasta is there.
- Paramarsham Jaiminihi Adhikaranam - Sutra 18,19,20
- Sanyasa never accepted by Jaimini there, Takes Purva Pakshi stand for clarification.

Sutra 41 :

न चाधिकारिकमपि पतनानुमानात्तदयोगात् ।
Na chadhikarikamapi patananumanattadayogat

And there is no fitness for expiation in the case of a Naishthika Brahmacharin (who is immoral), because a fall (in his case) is inferred from the Smriti and because of the inefficacy (in his case) of the expiatory ceremony.[3 – 4 – 41]

- 40th Sutra - Tad Buta Adhikaranam 10th Adhikaranam – over.
- 4 Ashramas have only Aarohana karma 1,2,3,4, no Avarohana krama - 4,3,2,1.

Sutra 41 :

- 11th Adhikaranam - 2 Sutras

General Introduction :

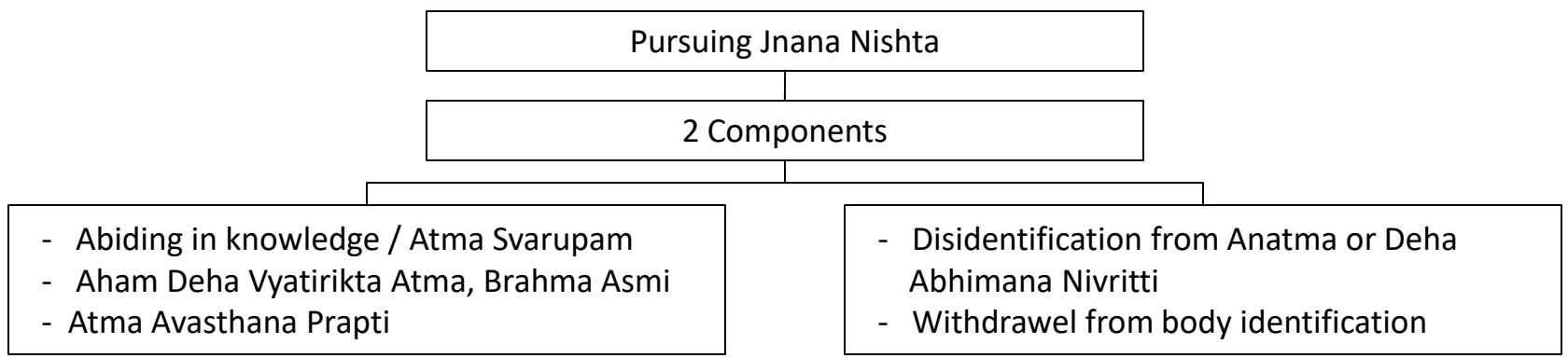
- Aadhikaraka Adhikaranam, Brahmacharyam discipline – Rudhi Artha - Popular meaning – Celibacy.
- Proper relationship with genders.
- Maithuna varjanam, Stree – Purusha Samvarjanam, Look Brahmacharyam from Spiritual.

Angle :**a) Goal :**

- Moksha – Top priority.

b) Means of Moksha :

- Pursuing Jnana Nishta.



- Both complimentary one can't be established without other.

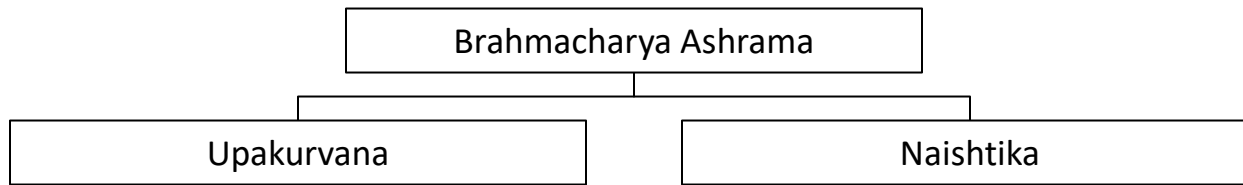
Gita :

क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५ ॥

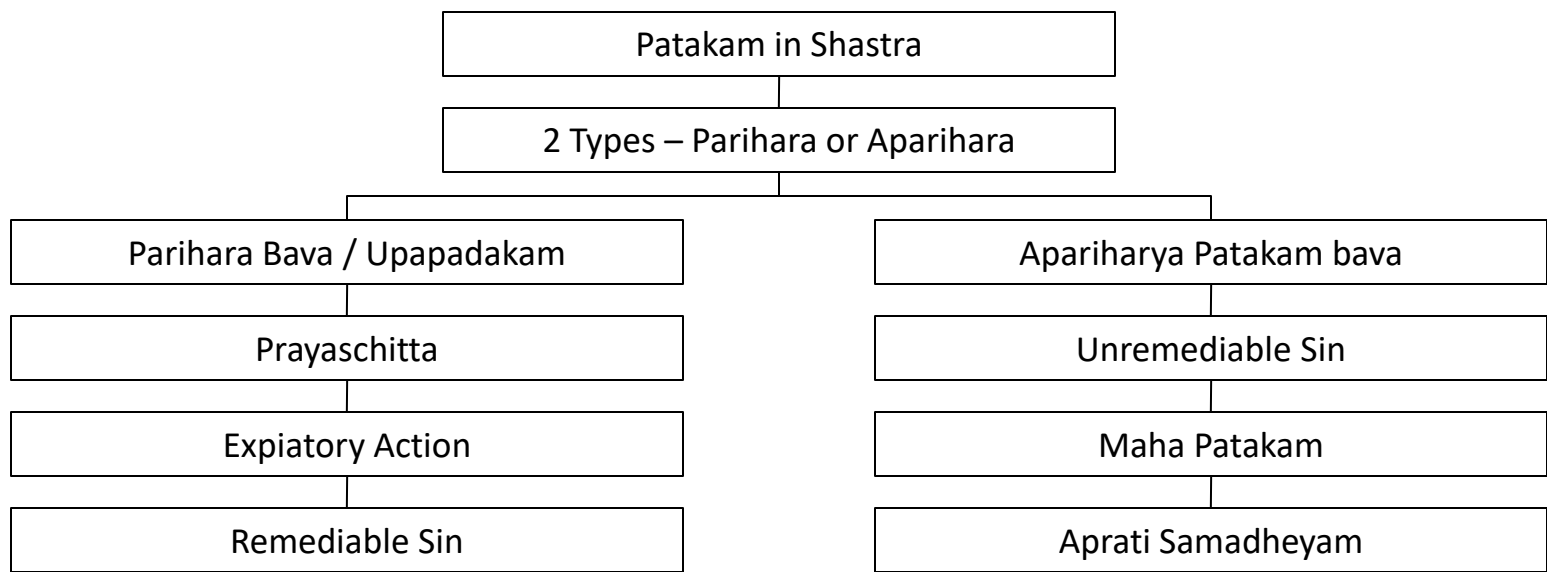
For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied. [Chapter 12 – Verse 5]

- Deha Abhimana is obstacle to Atma Avasthana Prapti, Pratibankaha Bavati.
- Atma Abhimana Prapti and Deha Abhimana Nivritti = Jnana Nishta.
- Only when both are there, one gets benefit of Jeevan Mukti.
- Deha Abhimana Nivritti is tougher part, Deha Abhimana is instinctual, natural, habitual in countless Janmas.
- It is universal also, transcending Deha Abhimana is tougher proposal.
- To transcend Deha Abhimana, Shastra Prescribes subsidiary disciplines.
- Cumulatively, it will help in prime discipline of Deha Atma Abhimana Nivritti..
- Ahara Niyama – Tongue part of Deha.
- Angi Discipline - Deha Abhimana Nivritti
 - Component of Jnanan Nishta
 - Means of Moksha

- Anga supports Angi discipline which is required for Jnana Nishta.
- Celibacy = Anga discipline, transcending gender identity.
- Transcending I am Male / Female as part of Deha Abhimana Nivritti.
- Gender identity belongs to body, as Atma neither Male or female.
- Get gender identity only through Sthula Deha Abhimana not Sukshma or Karanam.
- Lingam = Gender identity of individual Linga Abhimana transcendence is called Brahmacharyam.
- Keeping Minimum invocation of Gender identity is celibacy, Brahmacharyam topic of this Adhikaranam.
- Compulsory for 3 Ashramas 2 Brahmacharya, Vanaprasta, Sanyasi.



- Whenever one enters into 4 Ashramas must know Brahmacharyam is Enjoined on them.
- Compulsory undertaking to lord, Writing letter to conscience and god, I am taking to Brahmacharyam as a Vow, Commitment.
- Vow is Vratam = Any Discipline taken as commitment in thought, word, or Writing.
- If Commitment, Vratam Brahmacharyam = Vratam for all non Grihasta Ashramis, implicitly follow.
- Violation of Vidhi will involve Papam, Vrata Sangaha - Papam Bavati.
- Akarane Pratya Vaya Papam, Omission or violation of Vow, Understanding.
- Transgression generates Papam, Patakam Patayati Iti Papam, Brings one down spiritually.
- Adhyatmikataya Patati – Patayati iti Patakam, Brahmacharya Bagava Patayati.

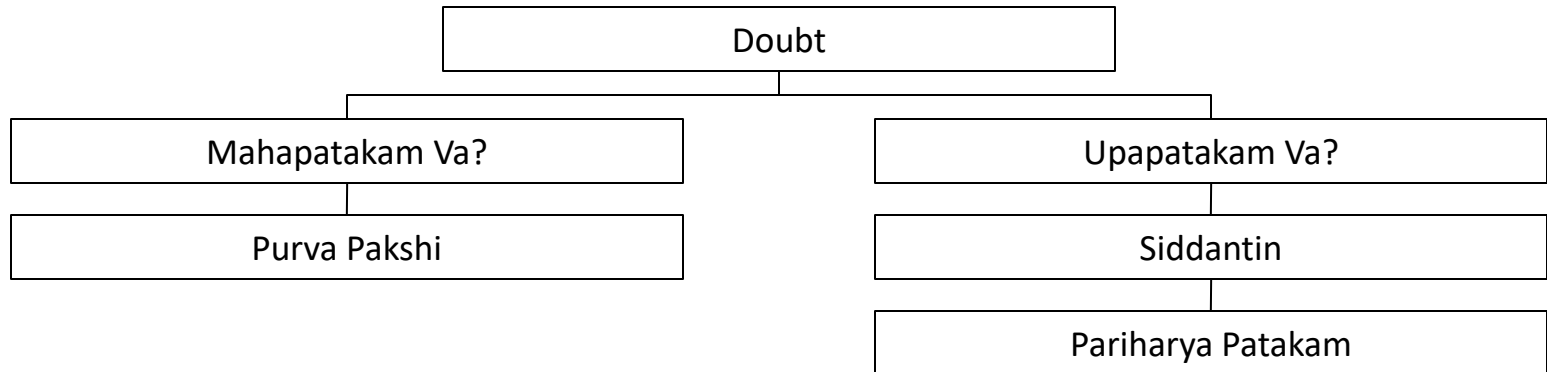


Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्ये ऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥

One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament. [Chapter 2 - Verse 27]

- Brahmacharya – Vrta Bangaha of Non Grihastha produces Patakam.



41st Sutra – General Analysis :

- Purva Pakshi Sutra – Brahmacharyam Banga - Mahapatakam established in this Sutra.
- It has no Parihara, Prayaschitta 4 Ashramis have no Remedy for Vrata Banga.
- Purva Pakshi quotes Atri Rishi – (Husband of Anasuya)
- Anumanam - Technical word for Pratyaksham – Veda Pramanam.
- Arusho Naishtakam – Dharman – Suppose person has entered, Naishtika Dharma Ashrama.

Arusho :

- Climbed, Yastu Vachyave Punaha – If He Breaks Vow.
- Prayaschitta Na Pashyami, I don't see Parihara, Yena Prayaschitta Shudha by which he can purify.
- Tad Tad Musham Na Pashyami, don't find Expediatory Action.
- Saha Atma hanihi – He is Destroying his Spirit.
- Based on Naishtika Brahmacharya, Atri Rishi – Smriti, does not have Prayaschitta for Vrta Banga.
- Taking it as Upalakshanam, indicator, expands rule to other 3 Ashramas.
- Therefore comes under Mahapatakam.

Word Analysis :

a) Aadhikarikam :

- Prayaschitta remedial measure, Expediatory rite.

b) Abhi Na :

- Not Available for Naishtika Brahmachari.

c) Tad Ayogat :

- This is so because Prayaschittam is not possible.

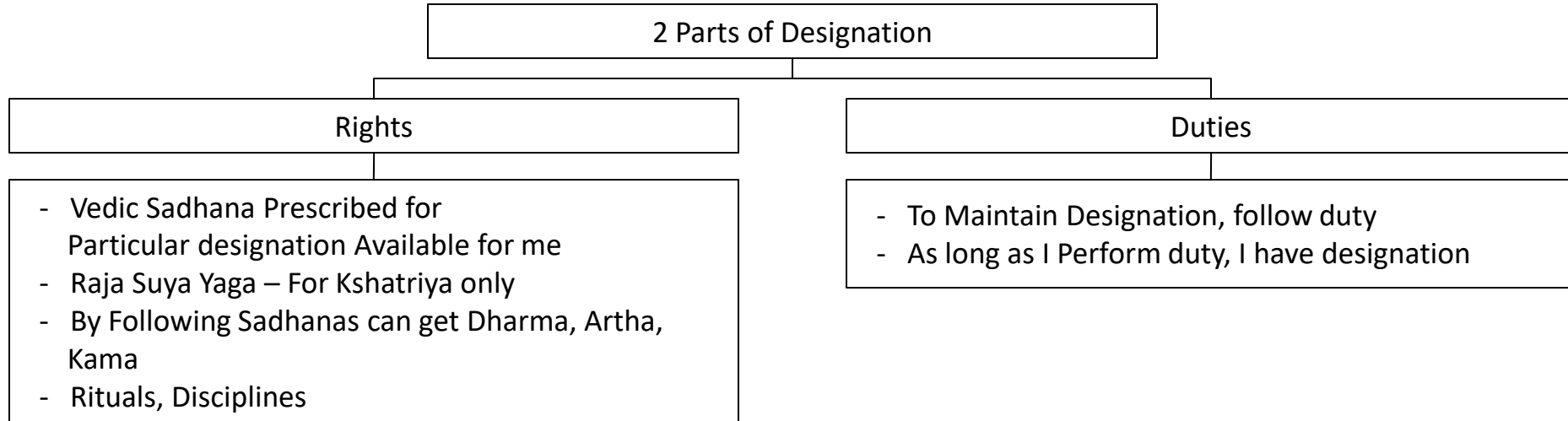
d) Patananumanat :

- As it is known from Sruti which talks about his spiritual downfall.

Significance :

a) Aadhikarakam :

- Technical Purva Mimamsa word, designation required.
- Entire lifestyle depends on Designation.



- When I retain designation, have Adhikara for Sadhana.
- Compulsory duty called Vihita karma, Nitya Naimitta karma.
- All Vihata karma meant for retaining designation.
- Moment I violate those duties, I loose my designation, become pseudo, fake Grihasta, Brahmachari, Sanyasi.
- Personna Nongrata - I lose designation - Adhikara Nasha.
- Following Veda Sadhanas futile - Like pedalling stationary cycle, Only get pain in leg, i don't progress.
- Veidika karma futile, without Adhikaritam, Take pain to retain designation.
- Nitya karma Anushtanam = Designation retaining exercise.
- Japa, Parayanam, Puja - Functional when I retain Adhikara, Aadhikaratvam - Deep significant word.

What is Prayaschittam to get back Adhikara?

- Type of violation determines type of Adhikara Prayaschittam, 12 chapters in Purva Mimamsa sutras.
- 6th Chapter – Adhikara Lakshana Grantham.

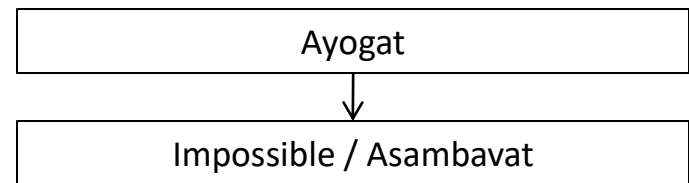
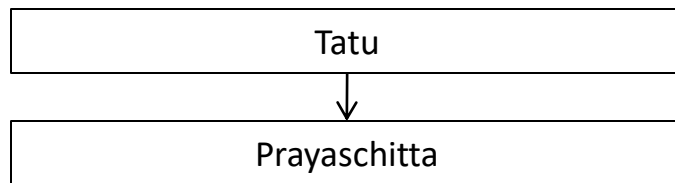
b) Na Cha Api :

- To connect with previous Adhikaranam - Sanyasi cant come back.

c) Pataka Anumanat :

- Spiritual fall, slide, getting distanced from Moksha, Anumanam = Smriti Vakhyanam.
- Pataka Bodhaka Smriti Vakyam, Madhyama Lopa Samasa.
- Because of presence of Patana Bodhaka Smriti Vakyam... Atri Smriti

d) Tatu Ayogat :



e) Mahapatakam :

- Have Spiritual fall.

Sutra 41 :

न चाधिकारिकमपि पतनानुमानात्तदयोगात् ।
Na chadhikarikamapi patananumanattadayogat

And there is no fitness for expiation in the case of a Naishthika Brahmacharin (who is immoral), because a fall (in his case) is inferred from the Smriti and because of the inefficacy (in his case) of the expiatory ceremony.[3 – 4 – 41]

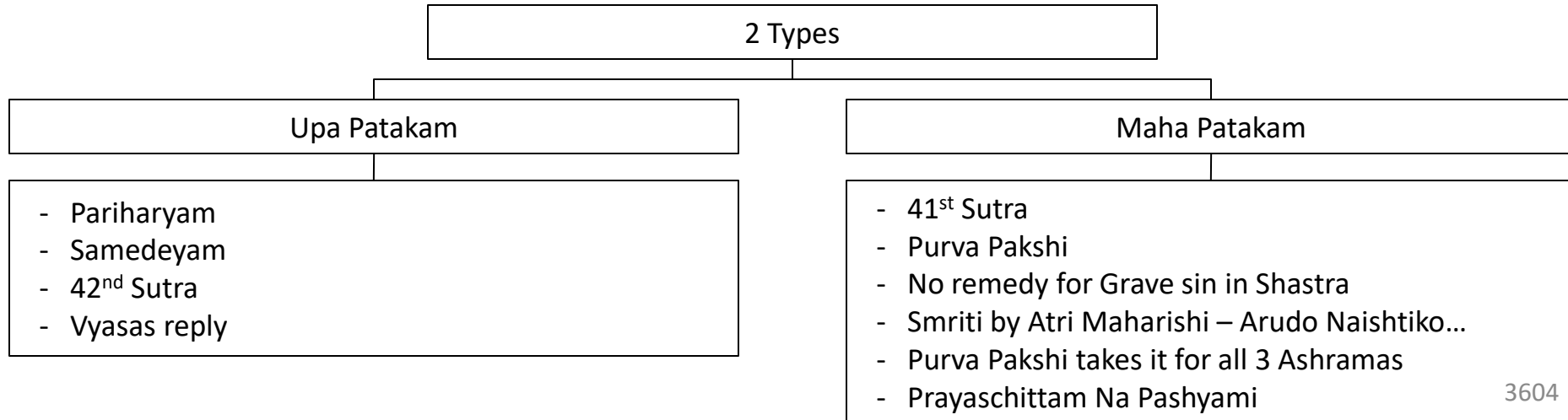
- 3rd Chapter – 4th Pada – 11th Adhikaranam(2 Sutras)

Aadhikarika Adhikaranam :

- Brahmacharyam Vratam by 3 Ashramis – Brahmachari, Vanaprasta, Sanyasi.
- Prescribed Vow – Vihita Karma, Violation of Vihita Karma – Generates Pratyavaya Papam Patakam.
- Brahmacharya Vrata Banga is Papam, Patakam, Spiritual Downfall – Patati iti Patakam.

Debate :

- Patakam Banga – Transgression.



उपपूर्वमपि त्वेके भावमशनवत्तदुक्तम् ।
Upapurvamapi tveke bhavamasanavattaduktam

But some (consider the sin) a minor one (and therefore claim) the existence (of expiation for the Naishtika Brahmacharin also); as in the case of eating (of unlawful food). This has been explained (in the Purva Mimamsa).[3 – 4 – 42]

4 Parts Sutra

- Indirectly comes under
- Upapatakam not Mahapatakam

- There is Prayaschitta
- Prati Samadheyam

- Shastra gives Parihara for Brahmacharya Vrata Banga
- Eating Discipline Ahara Niyama
- Don't eat Meat "Upavasa"

- Take it same for Brahmacharyam and Conclusion

- Brahmacharyam Dosha = Ashana Vidhi Niyama Banga, Support exists in Purva Mimamsa itself.
- It is Upapatakam. Shastra does not Classify it under Pancha Mahapatakam list which is mentioned in

Chandogyo Upanishad : Chapter 5 – 10 – 9 :

- Brahma Hatya – Killing Brahmana, Surapanam - Napibet - Liquor don't touch, Svarne Steyam - Don't steal gold.

Purva Mimamsa – 6th Chapter :

- Adhikara Adhyaya - Deals with it, Papams graded according to Varna Ashrama.

Avani Attam : Chant :

- Upapatakam, Ati Patakam, Sankalpa Karanam, Madina Karanam, Pariharas mentioned.
- Depends on Ashrama for Brahmacharya – Vanaprasta – Sanyasas Pariharas different.

- Depends on Ability of Person, must be implementable.
- Kahika Parihara – Upavasa Pranayama, Pilgrimage.

Vachika Parihara :

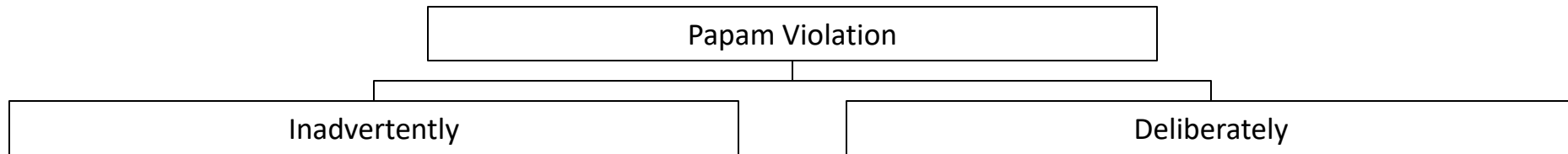
- Gayithri Japa.

Ishvara Nama Japa :

- Sanyasi – Omkara Japa – Lakhs – Crores.
- Manasa Parihara – Ishvara Dhyanam, Not under Mahapatakam list.
- Shastra gives varieties of Parihara, Ashrama wise.

Example :

- Just as Ahara Niyama violated, spiritual seekers have Parihara.
- Physically allowed under certain condition - Non-veg.



- Don't eat outside normal Vidhi.
- Pancha Maha Yagya - Regularly cleanses me of known and unknown papa, Like regular bath.
- Brahmacharya Niyama like Ashman Niyama Shastra alone judge.
- Maha, Upa, Ati Patakam – Prayaschittam vary, Punyam and Papam Apaurusheyam.
- Spiritual Damage – Adrishtam, “Shastra Sthara Tan Nimitatvat” Purva Mimamsa – Sutra.

Word Analysis :

a) Upapurvam Api :

- As Upa Patakam only - Remedial sin and claim, existence of Parihara Prayaschittam.

b) Tu :

- But.

c) Eke :

- Some other Acharyas consider this transgression.

d) Ashnavatu :

- As in case of transgression in eating, Ahara Niyama Bangaha.

e) Tad Uktam :

- Clarified in Jaimini Purva Mimamsa sutra :

शास्त्रस्था वा
तन्निमित्तत्वात् ॥ १ । ३ । ६ ॥

On the other hand they should be used in the sense in which they are used in the Veda, because they derive their origin from it. [1 – 3 – 9]

Significance :

a) Upapurvam :

- Upapatanam.

b) Upa :

- Purvam Yasya Patakasya Tatu Upa Purvam, That fall for which there is a prefix Upa.

c) Api – Eva – Only :

- It is only Upapatakam – Excludes Mahapatakam, Purva Pakshi – Vyavruthyartham.

d) Eke Acharya :

- Siddantin Acharyas who holds this view, “Eke” – Sa – Pulling – Pratham – Bahu Vachanam rare – Once.

e) Parihara Prayashchittam Bavam :

- Acharyas claim existence of remedy, wherever Parihara exists Papam becomes Upapatakam.
- Existence is support – 2nd Reason not in Pancha Bava – 1st Reason.

f) Ashana Krata Banga vatu :

- Like transgression in eating violation, ‘Eating meat’, Ash - To eat, Ahara, food, Ashanti - 9th configuration.

g) Tat Uktam :

- Tasmin Vishaye Uktam, clarified in Jaimini sutra Chapter 1-3-9, Shastra tava Tan Nimittavam.

Purva Pakshi :

- You talk of Parihara in Shastra but are not dealing with my Mantra – Quotation.
- Atri Smriti – Prayashi

How do you reconcile?

- Acharya has to reconcile entire Shastra, Seeker need not bother.

Acharya Definition :

- Achinuti Iti Shastrane, Achiyat Yati Stapayati, Svayam Acharvate Tasmāt...
- Acharya has to tie Smriti, Ithihasa, Purana, Samanvayam, Harmonisation.

Our Answer:

- Atri Vakyam, Prayaschitta Abava Vakyam – Bava Vakyam = Sruti.

Purva Pakshi :

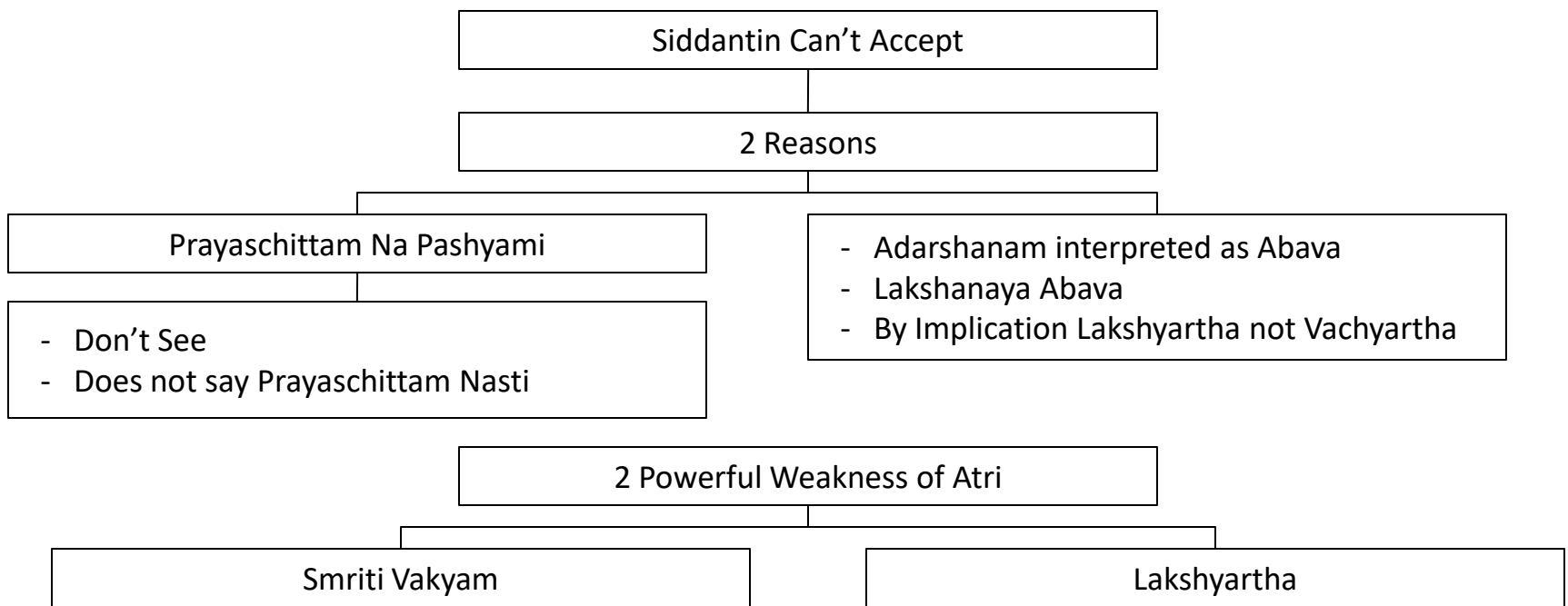
- Better than negating Atri Smriti Vakyam, let us reconcile,
- Rejection is capital punishment, Rare, after President's mercy.

Atri :

- Arudo Naishtikam Dharma, Naishtika Brahmachari not having Prayaschitta.

Via Media :

- Prayaschittam is there in case of all others except, Naishtika Brahmachari.
- Prayaschitta valid for Upakarma Brahmachari, Vanaprasta, Sanyasi.
- Naishtika taken out to validate Atri Vakyam, Sankocha Artakam - Restrictive meaning.
- Sruti and Smriti validated then.



- Brahmachari Sruti Vakyam Not applied – Mukya Padam, can't be restrained by Lakshita Artaha.

Sruti Ukta Artha :

- When Sruti says there is Parihara, it is there for both Upakurvana Brahmachari as well as Naishtika Brahmachari.
- Therefore Naishtika Vrata Banga is valid for all, Upakurvana, Naishtika, Vanaprasta, Sanyasi.

Purva Pakshi :

- You are so rigid - Rejecting famous Atri Rishi - Sung 1st in daily Sandhya Vandanam - 1st of Sapta Rishis - Angiras - Last Rishi Brighu later.

Why are you rejecting Atri?

Siddhantin :

- I Respect Atri Rishi but will give another meaning of Smriti Vakyam.

a) Say it is Upapatakam only :

- Not willing to negotiate.

b) Among Upapatakam :

- This is a grave serious Upapatakam, Therefore Prayaschittam is there.
- Not that easy - Very tough Prayaschittam is there, Prayaschittam Na Pashyami means not easily available.
- Therefore one must work for finding appropriate, Prayaschittam and practice.

How do we reconcile?

- Grave Upapatakam - Bordering Mahapatakam.

Example :

- Diabetes - Upper normal, 42nd sutra over – 11th Adhikaranam over.

Conclusion :

- Brahmacharya Vrata Banga is Upapatakam for Upakurvana Brahmachari, Naishtika Brahmachari, Vanaprasta, Sanyasi.
- Prayaschitta is there to be found appropriately and followed.

Off shoot :

- This Adhikaranam - Connect to 4th Pada - What is our topic?
- Ashrama karmas contribute to Jnana Utpatti, don't look down upon Ashrama karmas.
- 8th Adhikaranam - Ashrama Kamadhiadhikaranam.

3rd Chapter :

- Karma Yoga based on 8th adhikaranam, Therefore very important, Primarily Grihasta kept in mind.
- Only in Grihasta one has qualifications, resources and Infrastructure for Veidika karmas.
- In other 3 karmas, Ashrama infrastructure minimal.

Brahmacharyam	Vanaprasta	Sanyasi
Meda Adhyayanam	Upasananam	Sravanam

- No karmas, rituals in these 3, only in Grihasta - in 3, one is secluded, away from society.

Who all enter Grihasta Ashrama?

- Contributory to Jnanam, answer in 2 Adhikaranams, only Upakurvana Brahmachari can enter.
- Sanyasa, Vanaprasta, Naishtika excluded, Previous Adhikaranam, Sanyasa and Vanaprasta excluded from Grihasta.
- This adhikaranam - Naishtika can't enter.

Sutra 43 :

बहिस्तूभयथापि स्मृतेराचाराच्च ।
Bahistubhayathapi smriteracharaccha

But (they are to be kept) outside the society in either case, on account of the Smriti and custom[3 – 4 – 43]

- Ashrama adhikaranam - 8th adhikaranam.
- All duties performed by all 4 Ashramas, can be converted into spiritual Sadhana.
- Basis for Karma Yoga chapter 3 in Gita :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform – do that, O son of Kuntī, as an offering to Me. [Chapter 9 - Verse 27]

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६ ॥

By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work.[Chapter 18 – Verse 46]

- By performing one's own duty, one can attain spiritual growth.
- Doing worldly duties, spiritual growth possible.

Gita :

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३० ॥

Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for Profit, with no claims to proprietorship, and free from lethargy, fight. [Chapter 3 – Verse 30]

- Any profession - Take it as Ishvara Aradhana.

Vivekananda :

- 'Dharma Vyadha' meat seller - Kula Jati dharma, attains Chitta Shudhi - Gained knowledge.
- Teaching as good as Bhagawat Gita or Uddava Gita.
- Ashrama, profession not important, dharma important.
- Vyadha = Hunter, Hangman job done Dharmically, gives Chitta Shudhi.
- Karma Yoga – Based on Ashrama Karmadhikara Grihasta.
- Other Ashramis follow Aparigraha – Brahmachari, Vanaprasta, Sanyasi.

Karma Yogi :

- Grihasta in Shankara Bashyam, Grihasta alone can perform both Veidika and Laukika karma - Big hype.

How to enter Grihasta?

- In Humanity Max Grihastas Qualification of Grihasta... Should be Brahmachari
- Sanyasi and Vanaprasta can't enter, 10th Adhikaranam.

11th Adhikaranam :

- All are Upakurvana Brahmachari at Upanayanam, does Upakara to enter Grihasta, Veda Anga Adhyaya.

Chandogyo Upanishad :

- Svetaketu – 12 Years old Studied Upto, Age 24 – At Cross roads.

Can take up :

- Grihasta / Vanaprasta / Sanyasi, Naishtika Brahmacharya Vratam like Bheeshma, Anjaneya – Example.
- Nishta = Life style – Brahmacharyam has no right to enter Grihasta, will be breaking his own vow.

Who asked him to take vow?

- Banga of his own promise, If Naishtika, Vanaprasta, Sanyasi enters Grihasta - What is Papam?

11th Adhikaranam :

- They have destroyed their spiritual personality – Grave Upapatakam.
- Prayaschitta difficult to find and tough to practice.

Sutra 43 – 12th Adhikaranam :

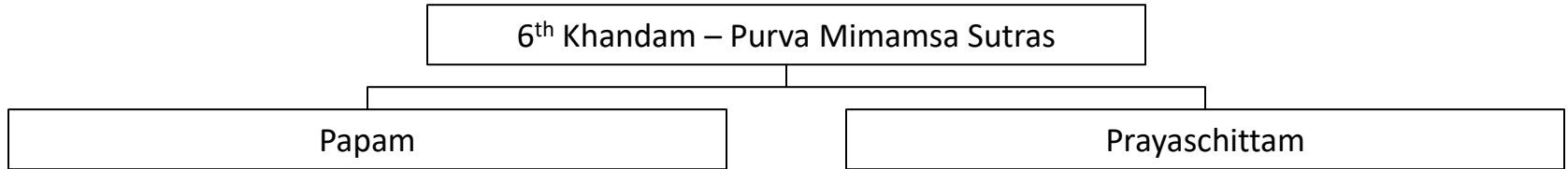
बहिस्तूभयथापि स्मृतेराचाराच्च ।
Bahistubhayathapi smriteracharaccha

But (they are to be kept) outside the society in either case, on account of the Smriti and custom[3 – 4 – 43]

General Introduction :

- Bahir Adhikaranam - One sutra.
- How should spiritual seeker treat a person who has committed Brahmacharya Vrata Banga?
- How society deals with sinner? Sanyasi gets married ?

What Vyavahara he fits in ?



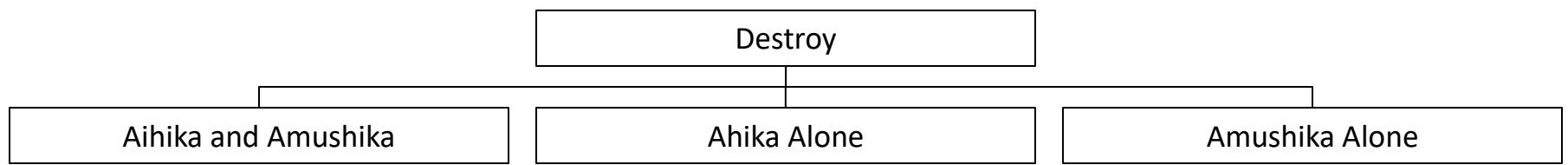
- Every Papam committed by Jiva produces 2 types of Malam - Impurity – Ashuddhi.
- Not physical impurity but Ashrishta Ashuddhi.

a) Aihika Ashuddhi :

- Contaminates this Jiva as long as body is Alive Iha Loka Bava Ashuddhi.

b) Amushika Ashuddhi :

- Affects Jiva after fall of Body and Travels, Prayaschitta Given for Both.
- In Some powerful Papams, Prayaschitta can't destroy Papam – Very Grave.



- How do you know which is Destroyed – Hence called Dharma = Apaurusheya Vishaya.
- Upasakam only – Bavan Means Prayaschittam exists, What is Prayaschittam not Discussed.
- Purva Mimamsa – 6th Chapter Depends on Whether one is Brahmachari, Vanaprasta, Sanyasi... Kahika, Vachika, Manasa.
- Throughout this life person continues as Ashudha, Asamskruta Purusha, Contaminated, Tainted.
- Such people tainted life long, not fit for interaction.
- Satsangaha Yogyaha Na Bavati Sanga Varvjayat Bavati, Thoughts contagious.
- Untouchability comes because of persons thought Pattern.
- Avoid Nastikas, Ashuddaha Spiritually.
- Dharma Shastra – Avyavaharyam, Bahishkaryaha - Kept out of strong bond, not physically away.
- Avoid long, strong, intimate companionship.
- Those who have done such Upapatakam destroy Amoushka Ashuddhi - Not Aihika - Hence avoid such person.
- Forgive and include in some cases, only forgive not include in some cases, will contaminate your thinking.

5th Patakam :

- Strong friendship with in other 4, Brahma Hatya, Svarnasya Steyam, drinking liquor.
- Jnaneshwar - Sanyasa Grihastha father - Village was boycotted .

Brahma Sutra - Gives reason in Chapter 3 – 4 – 43 :

- Samskruta, Asamskruta, Fit for interaction or not, not physical, social, medical hygiene but spiritual hygiene.
- One with Brahmacharya Vrata Bangam is Avyavaharyam.
- Vyavahara Ayogyia - Pramanam for destroying – Amushka – No Aihika.

Smriti Pramanam :

- Naishtikanam Vanastanam, Yati Vancha Na Karninam, Shuddanam Api Lokesmin, Praty Pattir Navi Dhyate.
- Whether one is Naishtika or Vanaprasta Awakeerani.
- One who has violated Brahmacharyam gets informally or Formally married – Has Committed Grave Upapatakam.
- Even though he has become Shudham, this Prayaschittam will save him from Shudhi in future Janmas after death.
- Aahika will continue till this Sharira Sambandha is there, because he has used physical body to violate.
- As long as physical Sambanda is there, only with body it will go, it is polluted.

Example :

- Droppings on clothes can be washed and used.
- Jaundice - Medicine cures - Blood can't be Donated, It has Aavihika Ashuddhi others can't use.
- Similarly this person banish Kasyaha, Even after purification, can't come back Pratyapatti - To normal society.
- Village ex-communicates, beyond interactions, for social functions won't invite him.
- Others won't go to his house, Asmin Loke Pratyapattihi Na Vidyate.
- Kaushika Smriti, Brahmacharya Vritam important Vritam for 3 Ashramas - Brahmacharya, Vanaprasta, Sanyasi.

General analysis :

Vyasa :

- Sanyasi becomes unfit for Vyavahara because of Kaushika, Smriti and social convention during Vedic times.
- Today, Indian Constitution decides in democracy, Shariyat laws.
- Religion prescribes constitutions, Veda and Smriti constitutions very strong.
- In minds, have Vedic traces even now, In Andhra Kanya Dhanam at 8 years.

Word Analysis :

a) Tu :

- However, Bahihi Tu Ubayata Api, Smritene Acharat cha.

b) Ubayatha Api :

- Either way

c) Bahihi:

- They are to be kept outside.

d) Smritehe :

- Known from Sruti.

e) Cha Acharat :

- And Convention, regular social Practice.

Significance :

a) Tu :

- However, Even though it comes under Upapatakam only, not ordinary Upapatakam but Grave one, bordering Mahapatakam.

b) Ubayatha Api :

- Either way.

Sutra 41 :

- This Vrata Banga is Mahapatakam.

Sutra 42 (Current) :

- Mahapatakam negated and it is said to be Upapatakam, whether it is Upapatakam or Mahapatakam either way Bahihi.
- Should avoid companionship of such person, Sambandha can contaminate, taint others.
- Tu , Ubayatapi, Bahi, Srutehe, all indeclinable.

c) Srutehe :

- Kaushitaki Sruti.

d) Acharat Cha :

- And also because of regular practice.

Taittiriya Upanishad :

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिणः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।
यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ॥ १० ॥

athābhyākhyāteṣu | ye tatra brāhmaṇāḥ saṃmarśinaḥ | yuktā āyuktāḥ |
alūkṣā dharmakāmāḥ syuḥ | yathā te tatra varteran | tathā tatra vartethāḥ || 10 ||

And now with regard to those who are falsely accused of some crime; you should rule yourself exactly in the same manner as do the Brahmanas who are present there, who are thoughtful and religious, not set on by others, not cruel, and are devoted to dharma. [1 – 11 – 7]

- Person has done Grave sin and done Prayaschitta.
- Be alert to be not Spiritually contaminated by others, Association.

e) Acharat :

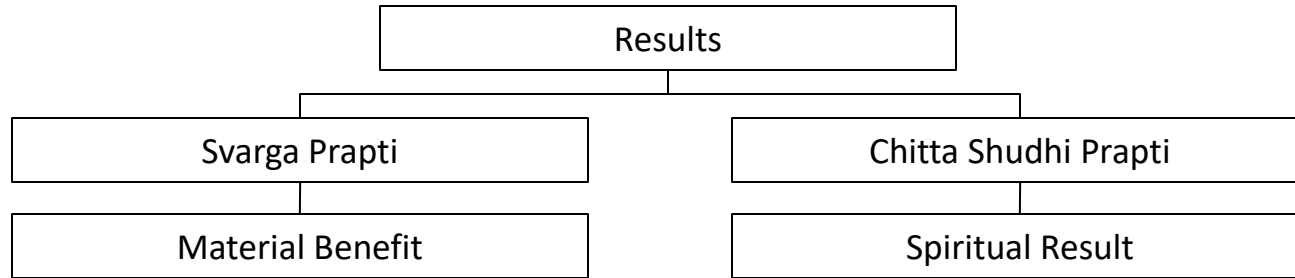
- Shishta Acharat, Pramanam.

f) Cha :

- To Combine Smritehe and Achara.
- 12th Adhikaranam – 43 Sutra over.

Lecture 332

- 12th Adhikaranam - Bahir Adhikaranam established 4 Ashramas.
- Ashrama duties produce 2 results



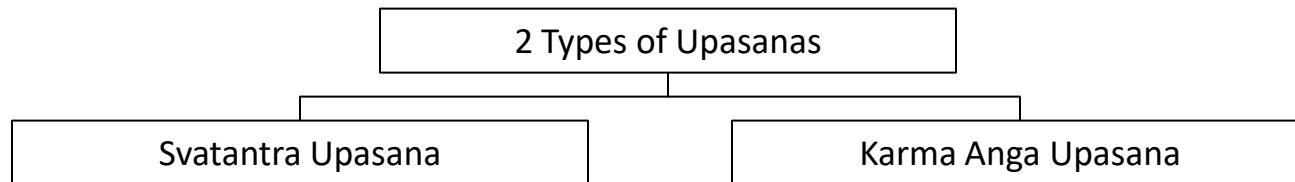
- This Adhikaranam basis for Karma Yoga Chapter 3, 4, 5 in Gita
- 13th Adhikaranam – 2 Sutras Swami Adhikaranam

Sutra 44 :

स्वामिनः फलश्रुतेरित्यात्रेयः । Svaminah phalasruterityatreyah ।

To the Sacrificer (belongs the Agentship in meditations) because the Sruti declares a fruit (for it): thus Atreya (holds). [3 – 4 – 44]

- Academic Adhikaranam, Karma Anga Upasanani.



- Meditation as part of ritual, performed only when ritual performed.
- Does not exist separately, Paratantram Upasana, Some factor used in ritual is Alambanam symbol.

Katho Upanishad :

- Karma Anga Virat Vishwarupa Upasana as part of Nachiketa ritual.
- Fire upon which oblations are offered is taken as symbol for Virat.
- Nachiketa Agni Prateekam for Virat Upasana, Phalam is Brahma Loka.

Karma Anga Upasana :

- Part of Ritual, Alambanam is a factor from ritual - Material, Priest, mantra.
- Vyahruti mantra in Taittiriya Upanishad :

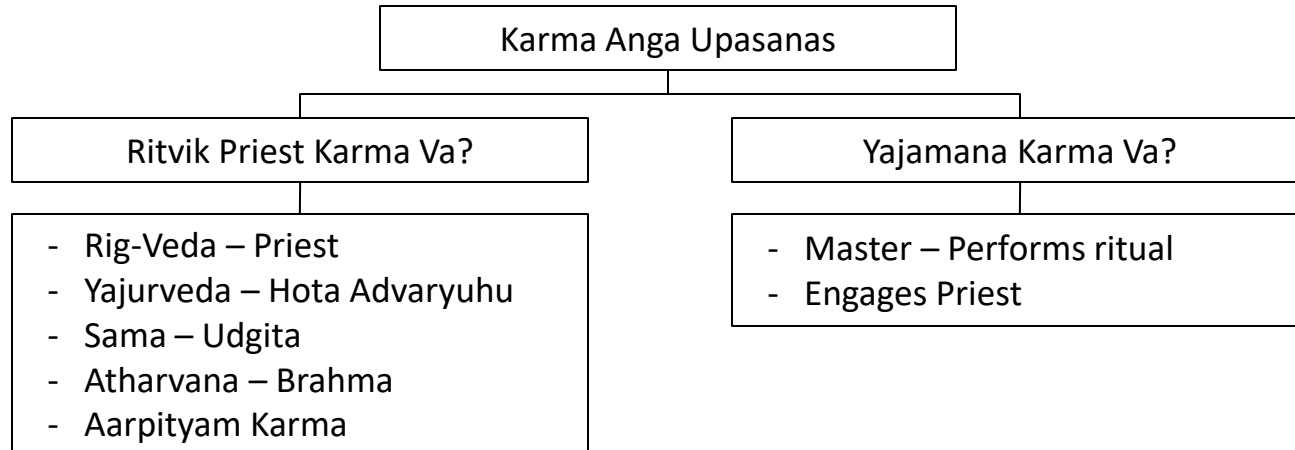
भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः ।
आदित्येन वाव सर्वे लोका महीयन्ते ॥ ४ ॥

bhūrīti vā ayaṃ lokah | bhuva ityantarikṣam | suvarityasau lokah |
maha ityādityah | ādityena vāva sarve lokā mahīyante || 4 ||

Bhuh is this world. Bhuvah is the sky. Suvah is the next world. Mahah is the sun. it is by the sun that all worlds are nourished. [1 – 5 – 2]

- Omkara mantra in Chandogyo Upanishad – Udgita Upasana.
- Svatantra Upasana – No ritual performed – Siksha Valli – Omkara, Pankta Brahma Upasana, Hiranyagarbha Upasana are independent Upasanas.

Who is Upasana Karta of karma Anga Upasanam?



Vyasa :

- Karma Anga Upasanas to be done by Ritviks only.

Sutra 44 – Purva Pakshi Sutra :

- Purva Pakshi Atreya Rishi – His Opinion in this Sutra.

Purva Pakshi :

- Karma Anga Upasanas are ritual based, Meditation to be done by Yajamana only.

Wrong conclusion – 2 Reasons :

- Anything you say to be well thought.

Logic / Reason :

a) Karma Anga Upasana Expressed :

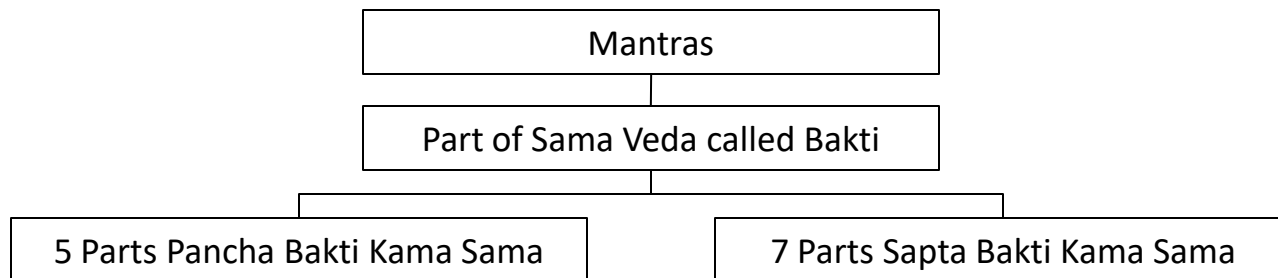
- By Yajamana – Wants to be Bokta receiver of Upasana Phalam, He has to be Karta.
- Aikyadi Niyama Karma, I Eat – Your Hunger can't Disappear.

1st Logic :

- Phala Ichhuhu Eva

2nd Logic :

- Sruti Pramana - Chapter 2 – 3 – 2
- Various Parts of Sama Veda mantra to be Taken.



- Udgita, Pratihara, Phala Srutehe iti Atreya Sage Atreya Declares such.

a) Swaminaha :

- Yajamana, Organiser, Master of ritual, Patron not Priest Ritvik.
- Sashti Vibakti – Supply Karma, Act of Yajamana.
- Karma Angam, Pancha Vida Sama is action, not handed to Priest.

Reason :

- Phala Sruti Pramana Phala Bodhaka Sruti Vakyam, Phala Dealing Sruti Statement Chandogyo Upanishad :

उद्ग्रह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य
एतदेवं विद्वान्वृष्टौ पञ्चविधं सामोपास्ते २

udgrhnati tan nidhanam varsati hasya varsayati ha
ya etad evam vidvan vrstau panca-vidham samopaste.

When the rain stops, that is the Nidhana. If a person performs the fivefold Sama worship, keeping all this in mind, clouds favour him with rain as he likes when the rain is due, and they may do him this favour even when rain is not due. [2 – 3 – 2]

b) Iti Atreya :

- This is Opinion of Atreya.

Siddanta :

- Next 2 Sutras.

Logic :

a) Yaha Karta Bavati :

- Saha Eva Bokta Bavati if Yajamana Meditates, he gets Phalam.

Sutra 45 :

आर्त्विज्यमित्यौडुलोमिस्तस्मै हि परिक्रीयते ।
Artvijyamityaudulomistasmai hi parikriyate ।

(They are) the duty of the Ritvik (priest), this is the view of Audulomi, because he is paid for that (i.e., the performance of the entire sacrifice).[3 – 4 – 45]

General Introduction :

- Answer by Audolomihi, Refutes Aitreya, pseudo battle.
- Arthvijyam - Ritvik karma – Arvitkyam - Duty of priest, Karma Anga Upasana is not work of Yajamana.
- Upasana done by Ritvik only.
- If karma Anga Upasana done by Udgita Sama Veda Ritvik - Outgatvam karma.

Reason:

a) Yaha Karta Saha Bokta :

- Some logic will come for rituals also, Ritual performed by priest, Phalam goes to priest only.
- Ganapathy Homam benefit to priest? What is your answer for karma ?

General Rule :

- Yaha Karta Bavati - Saha Bokta Bavati, performer is recipient of fruit.
- I Engage employee - Do karma through employee, actual performer = Employee, Karta = Employer.

Example :

- We manufacture that pesticide, hoping to get Phalam of Devi Mahatmayam, priest doesn't get Punyam.
- Phalam for priest is Dakshina because of proxy, Same rule for Karma Anga Upasana as for karma.
- Karma and karma Anga Upasana to be performed by Ritvik, Main and auxiliary act by same person.
- Painter and surface preparer same person, primary and secondary job same person.

Word Analysis :

a) Aart Vijyam :

- Karma Anga Upasana is duty of priest.

b) Tasmai Hi :

- Because

c) Pari Kriyate :

- Priest is employed, engaged for that purpose.

d) Oudulomihi Iti :

- Artvijyamit Audulomihi Tasmai Parikriyate, Sage Oudlomihi thus declares.

Significance :

a) Aart Vijyam :

- Ritvik karma duty of priest.

b) Reason – Tasmai Parikriyati :

- He has been bought by employer by salary / Dakshina for that performance of ritual.

Artheya :

- Dakshina for ritual only.

Vyasa :

- All allied works belongs to that Dakshina also, Painters price includes Cleaning and scraping, Anga karmas.
- Similarly Anga Upasana - Part of ritual.
- Priest's duty – Not Yajamana's, where proxy comes, rule changes.

c) Hi :

- Hetvarte – Paritriyate, Tri - Datu - 9th conjugation, priest bought for that.

Logic :

- Where proxy is involved Karta need not actually perform actions.
- Where employment involved, actual Kartrutvam not required, by employer directly.

2nd Reason :

- Sruti support.

Sutra 46 :

श्रुतेश्च ।

Srutescha ।

And because the Sruti (so) declares. [3 – 4 – 46]

- Audulomi says - Sruti supports us.

तेन तं ह बको दाल्भ्यो विदांचकार
स ह नैमिषीयानामुद्गाता बभूव स ह स्मैभ्यः
कामानागायति १३

Tena tam ha bako dalbhyo vidam cakara.
sa ha nimisiyanam udgata babhuva sa ha
smaibhyah kaman agayati.

The sage Baka, son of Dalbha, came to know Prana as it was. That is way the sages of Naimisa forest selected him as the singer of their Udgitha. He, in his turn, fulfilled their wishes. [1 – 2 – 13]

- Bakaha priest - Official priest of Kings of Neimisharanyam(Place) .

Rulers :

- Neimishiya - Priest is introduced as one who performs rituals and does Upasana on behalf of Neimishahas.
- Beneficiary is Neimishaha - Chandogyo Upanishad :

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्तांश्चाप्नोति
मनुष्यकामांश्च तस्मादु है-वविदुद्गाता ब्रूयात् ८

athanenaiva ye caitasmad arvanco lokas tam+s capnoti
manusya-kama+s ca tasmad u haivam-vid udgata bruyat.

Now, [the same worshipper] also attains, by the grace of the lord in the eye, all the worlds below that lord. Again, he attains all that human beings may desire. This is why the singer will ask : [1 – 7 – 8]

कं ते काममागायानीत्येष ह्येव कामागानस्येष्टे
य एवं विद्वान्साम गायति साम गायति ९

kam te kamam agayanity esa hy eva kamaganasyeste
ya evam vidvan sama gayati sama gayati.

[A learned Udgata, who sings the Sama, will ask the person for whose benefit he is singing:] ‘What? Shall I ask for on your Behalf through my songs?’ he says this [because he knows the lord in the eye presides over the Sama and is capable of granting whatever the person wants] and he sings the Sama, he sings the Sama. [1 – 7 – 9]

- Depending on wish of Yajamana, Ritviks can add karma Anga Upasanas.

Lecture 333

- Swaminaha – Phala Srute iti Atreya Ardvijityam iti.
- 13th Adhikaranam – 46th Sutra over.
- All Anga Upasanas to be Performed by Ritvik not Yajamana.
- Anga karmas by Ritvik not Yajamana, Similarly Anga Upasana by Ritvik only.
- 45 Sutra – Yokti, 46 Sutra – Sruti Pramana Chakara Joins two.

Sutra 47 :

सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् ।
Sahakaryantaravidhih pakshena tritiyam tadvato vidhyadivat ।

There is the injunction of something else, i.e., meditation, cooperation (towards knowledge) (which is) a third thing (with regard to Balya or state of a child and Panditya or scholarship), (which injunction is given) for the case (of perfect knowledge not yet having arisen) to him who is such (i.e., the Sannyasin possessing knowledge); as in the case of injunctions, and the like. [3 – 4 – 47]

- Various injunctions - Vidhis by Brihadaranyaka Upanishad for Moksha, Sadhana = Jnanam.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Now, therefore, the enquiry into Brahman. [1 – 1 – 1]

- May you enquire into Atma / Brahman.
- Atma Va are Drishtavyaha, Jnanam prescribed by Shastra for Moksha.

How to acquire Jnanam? Purchase in market?



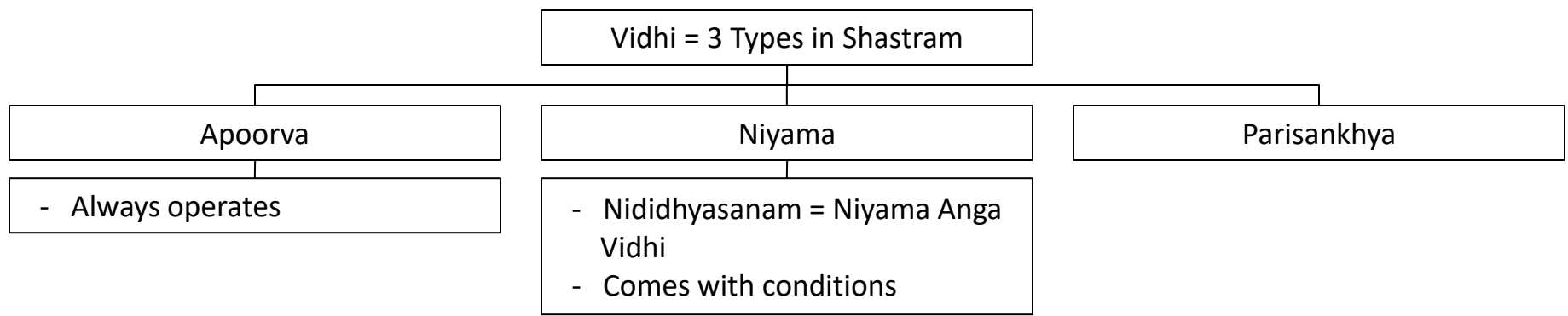
- Vedanta Dvara - Sravanam / Mananam / Nididhyasanam.
- Pursuit of Jnanam is Primary Sadhana, Supporting Sadhanas.
- Jnana Vidhi – Plukhya, Pradhanam, Angi Vidhi = In Purva Mimamsa primary injunction for Moksha.
- For fulfilling primary injunction follow, Sravanam / Mananam / Nididhyasanam - Part of primary Vidhi.
 - 1) Mokshartham – Jnanam – One Angi Vidhi
 - 2) Jnanartham - Sravanam / Mananam / Nididhyasanam – 3 Anga Vidhi

What is Status of Nididhyasanam?

- This Adhikaranam deals with it.

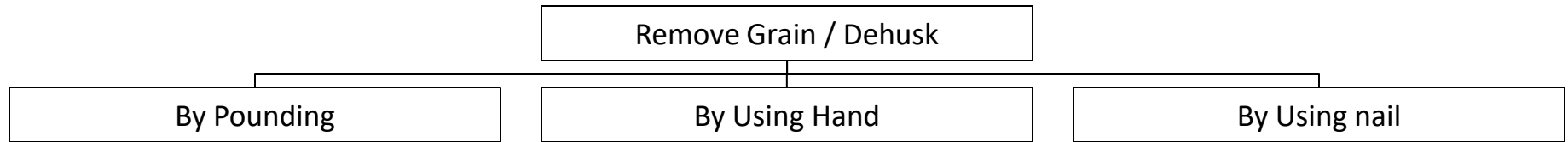
Vyasa Establishes :

- Nididhyasanam = 3rd Anga Vidhi, supports 1st Vidhi.

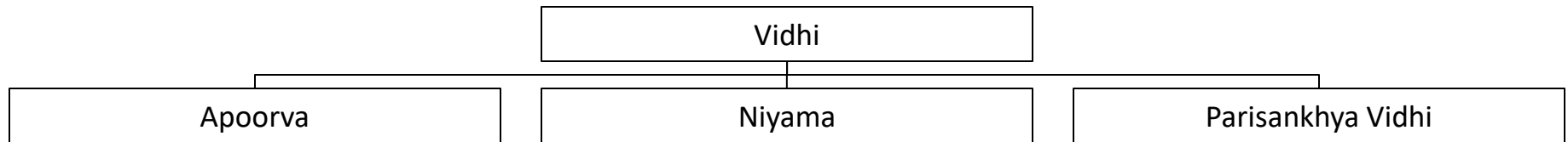


- Sravanam / Mananam / Nididhyasanam – Can give convincing ; Anga Jnanam.
- Mananam to remove doubts obtaining conviction, through Sravanam / Mananam – Jnanam possible.
- Nididhyasanam - Not compulsory for all, required where knowledge is obstructed by mental problems.
- If Antah Karanam has problems, person comes to Vedanta without Sadhana Chatushtaya Sampatti.
- Vedanta Jnanam comes but without Prayojanam, Academic.
- Not absence of Jnanam but presence of obstacles called Viparyaya Viparita Bavana.
- Viparita Bavana NIL in case of Sadhana Chatushtaya Sampatti Adhikari.
- If Adhikari does Sravanam / Mananam, Vedanta tells you are free from ‘Nididhyasanam’.
- Shastra frees him, student does not feel necessity.
- I am human being, no ‘Nididhyasanam’ - Required, evident fact for you.
- Don’t think or repeat constantly, not declare daily, Niyama Vidhi does not operate for free person.
- Intensity of ‘Nididhyasanam’ not same, Some have serious problem.
- There is gradation not in Veda Jnanam or Pramanam, gradation in Pramatra Dosha, Pratibandhas, obstacles in mind of listener.
- Previous Janmas contribute to Antahkarana Doshas.
- Present upbringing, Prarabda Anubavas contribute - How long Nididhyasanam is conditional.
- Some - Lifelong, never claim I am free, Understand Vedanta and claim I am Mukta.
- Should gain knowledge, I am already free, I am Brahman.

- Rough general knowledge = Samanya Jnanam, Paroksha Jnanam, stray listening, here and there...
- Aham formed, Aham Nitya Mukta.
- For Jnanam to become Jnana Nishtaha, goes through 3 exercises - Sravanam / Mananam / Nididhyasanam.
- Requires dedicated life, Upanishad says - One should renounce the world.
- After gaining other knowledge in other Ashramas, for serious, and dedicated pursuit of that – Renounce Putra, Vitha Eshana.
- One of rituals, take paddy, segregate rice, grain - From Vrihi, grain extracted, used for ritual.



- Veda prescribes method, not what we like, Vriheen Avahanti, by Pounding of Vrihi Grain Separated.



Concluded :

- Niyama Vidhi only.

Why ?

- One by himself does correctly as per Veda.

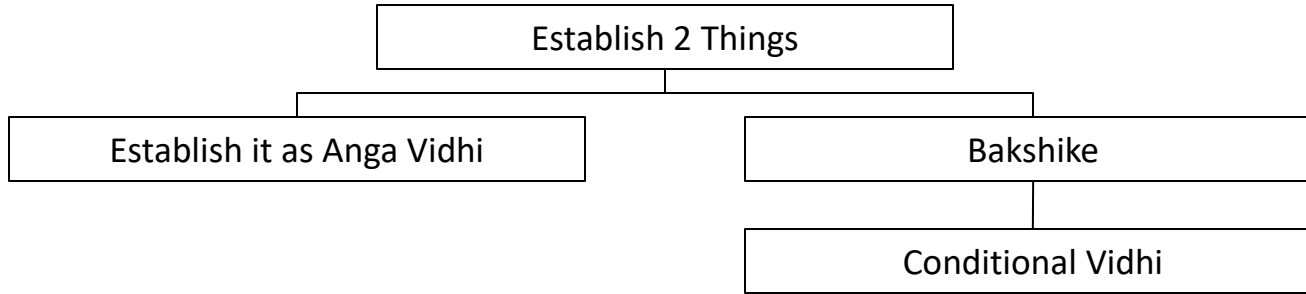
Correction :

- Niyama Vidhi under condition if improperly done.
- III – Nididhyasanam - Not injunction for all, If some with Viparita Bavana, then Vedas say - Don't drop Veda, gradually everything goes away.
- Dwell on teaching, until Nishta comes, If Adhikari, 'Nididhyasanam' does not enjoin him.

- If Anadhikari, doing 'Nididhyasanam' - It will not enjoin.

Essence of Adhikaranam :

- Nididhyasanam – is Vidhi
 - Nididhyasanam – Anga Vidhi is Paksankhya Vidhi or Niyama Anga Vidhi?
- Neither Apoorva or Parisankhya Vidhi but Niyama Vidhi.



Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

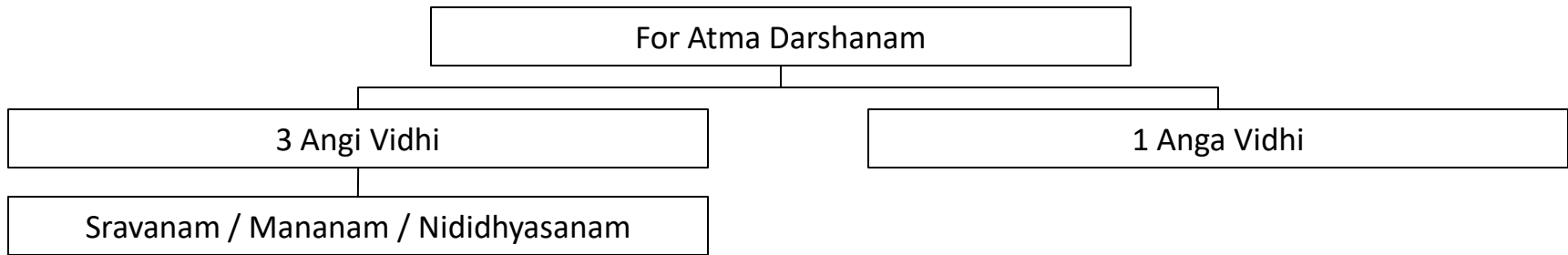
sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṃ priyaṃ bhavati, ātmanastu kāmāya vittaṃ priyaṃ bhavati | na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati, ātmanastu kāmāya brahma priyaṃ bhavati | na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati, ātmanastu kāmāya kṣatraṃ priyaṃ bhavati | na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati, ātmanastu kāmāya sarvaṃ priyaṃ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 – 4 – 5]

- Atma has to be known - Primary project – Angi Vidhi – Clear.

Grammar :

- Tavya = Vidhi commandment Potential passive particle Drishtavyaha...
- Want Moksham – Know Atma, Angi Vidhi – Clear.



- Anga Vidhis clearly mentioned in Meitreyi Bramanam.

Another Pramanam : Brihadaranyaka Upanishad :

मैत्रेयीति होवाच याज्ञवल्क्यः, उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि,
हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ 1 ॥

maitreyīti hovāca yājñavalkyaḥ, udyāsyānvā are'hamasmātssthānādasmī,
hanta te'nayā kātyāyanyāntaṁ karavāṇīti || 1 ||

‘Maitreyī, my dear,’ said Yājñavalkya, ‘I am going to renounce this life.’ Allow me to finish between you and Kātyāyanī. [2 – 4 - 1]

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः।
कतमो याज्ञवल्क्य सर्वान्तरः ? योऽज्ञानायापिपासे शोकं मोहं जरां मृत्युमत्येति।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे होते एषणे एव भवतः। तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम्।
ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca
lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya
bālyena tiṣṭhāset | bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munih,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamaṃ brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent.[3 – 5 – 1]

- Renounce Putra, wealth by Vedanta Sravanam.
- With casual knowledge of Brahman, Aham Brahma Asmi, One has to gain Pandityam.
- Transfer of thorough knowledge alone called Sravanam.
- Consistent, systematic study of Scriptures for a length of time under guidance of competent live Guru.

Is it Clear?
I am Part / Am Brahma / Different from Brahman

Veda has all 3 statements, What is main teaching ?

- I am Brahman, Conviction comes in Pandityam, scholarship.
- Upanishad says, base scholarship required, Extra scholarship required for teacher.
- After Pandityam, convince your intellect by removing doubts, strengthening of knowledge, reinforcement of knowledge called Balyam.
- May you resort to Sadhana which converts to your conviction.

Don't say :

- Sruti says I am Brahman, I know I am Brahman, not fact for Sruti but for me, Fact - Always holds true in 3 periods of time.
- Fact obtaining now = Realisation not Mystic connotation.
- Fact not accomplished by experience but by removing obstacles raised by intellect.

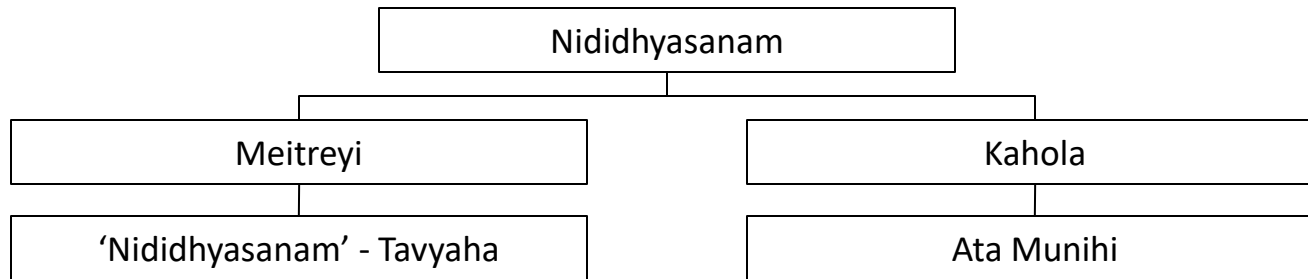
Ask intellect Fact Now? Think Clearly

- Fact – Appears in 3 Periods of time.

Pandityam Nithvena Balyam	
Sravanam	Mananam

- After Sravanam and Mananam – Become Munihi, Muni = Mauniam = 'Nididhyasanam'
- Silencing mind by removing Anatma Vritti, silencing Anatma Vritti and invoking Atma Vritti = Mounam = 'Nididhyasanam'
- Muneha Bavaha = Mounam, Technical word not verbal silence.
- Mounam = Anusandanam - Dwelling upon teaching.
- Purpose of 'Nididhyasanam' = Not to remove obstacles, Have conviction, I am Brahman.

- Can be emotional obstacles are present, acquire in previous Janmas.
- Mental complex, guilt, pains, Kama, Krodha, Asuya, depression – Obstructs.
- Jnana Phalam and Ananda does not flow - Trupti, Shanti, not able to derive.
- ‘Nididhyasanam’ - Not for all, Depends on Vasanas of previous life, which are Pratibandhas - Mild – Serious.
- Panchadasi – Chapter 4 – Ashatriya, Teevra – Mild, Medium – 3 Categories of Vasana Obstacles.
- Munihi Bavet, Spends quality and quality time.



- After Practicing all 3 Anga Sadhanas - Sravanam / Mananam / Nididhyasanam.

Upanishad Says :

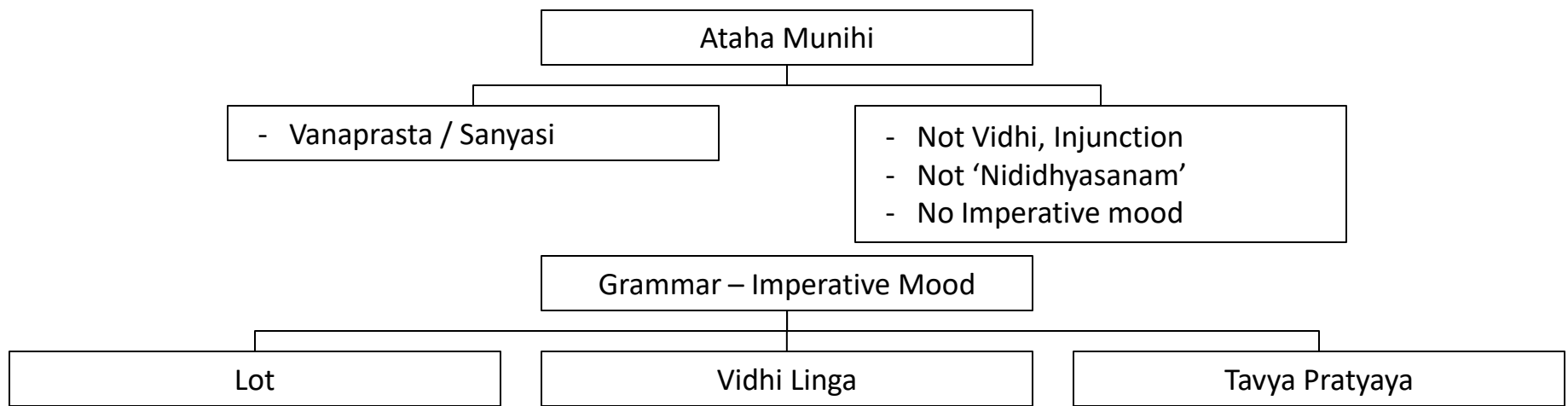
- Mauna ('Nididhyasanam') and Non Mouna Sadhanas(Sravanam / Mananam).
- Nirvidya = Anushtaya Kritva, After that be becomes Jnana Nishta, Sthirapragya, Jeevan Mukta real Brahmana.
- All others fake Bramana, Guna, Jati, Karma fake.
- Gunatita Jnani Bramana = Real Brahmana = Phalam.
- Other 3 - Sravanam / Mananam / Nididhyasanam = Sadhanani.

Purva Pakshi :

- In Kahola Brahmana, Pandityam and Balyam - Tishtata – Resort to mentioned – Dhatam Ichhati Desiderative Vidhi Ling.

Purva Pakshi Claims :

- There is Vidhi for Sravanam / Mananam, Balayancha, Panditya = 2 Vidhi.
- Ata Munihi = One who follows - Sravanam / Mananam = Glorification.



- No verb here - In Brihadaranyaka Upanishad : Chapter 3 – 5 - 1

Purva Pakshi :

- Munihi, another word for Panditaha, who has followed Sravanam and Mananam Vidhis.
- Glorified as Muni, Jnani, Bramanaha.
- Prashasya Kathanam not Vidhi - Sravanam / Mananam / Nididhyasanam.

Siddantin :

- Ataa Muni = Niyama Anga Vidhi = 'Nididhyasanam'

Shankara :

- Vidhi given to Sanyasa Putra, vita Eshana in previous sutra, dedicated Vidhi for Sanyasis, casual Vidhi for Grihastas.

Sutra 47 :

सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् । Sahakaryantaravidhih pakshena tritiyam tadvato vidhyadivat ।

There is the injunction of something else, i.e., meditation, cooperation (towards knowledge) (which is) a third thing (with regard to Balya or state of a child and Panditya or scholarship), (which injunction is given) for the case (of perfect knowledge not yet having arisen) to him who is such (i.e., the Sannyasin possessing knowledge); as in the case of injunctions, and the like. [3 – 4 – 47]

Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
 कतमो याज्ञवल्क्य सर्वान्तरः ? योऽज्ञनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
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 बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
 स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
 ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

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 yo'sanāyāpipāse śokaṃ mohaṃ jarāṃ mṛtyumatyeti |
 etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti;
 yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset | bālyam ca pāṇḍityaṃ ca nirvidyātha muniḥ, amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ? yena syāttenedṛśa eva, ato'nyadārtam |
 tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamaṃ brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.' Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 – 5 – 1]

- 3 Disciplines prescribed / Vidhis, Sravanam / Mananam / Nididhyasanam.

Upanishad Uses :

- Pandityam / Balyam / Mounam Vidhi, controversy w.r.t. Mouna Vidhi, 'Nididhyasanam' Vidhi - Instruction indirect explicit.
- Sravanam and Mananam Vidhi clear - Verb used Tishtet.
- Ata Munihi - No verb, no imperative mood.

Purva Pakshi :

- No Mouna Vidhi

Vyasa :

- There is Mouna Vidhi
- If not there, Atah Munihi = Glorification of Sravanam / Mananam - Prashasta Eva.
- No Tiritiya Vidhi... Glorification of one who has followed Sravanam and Mananam Vidhi.

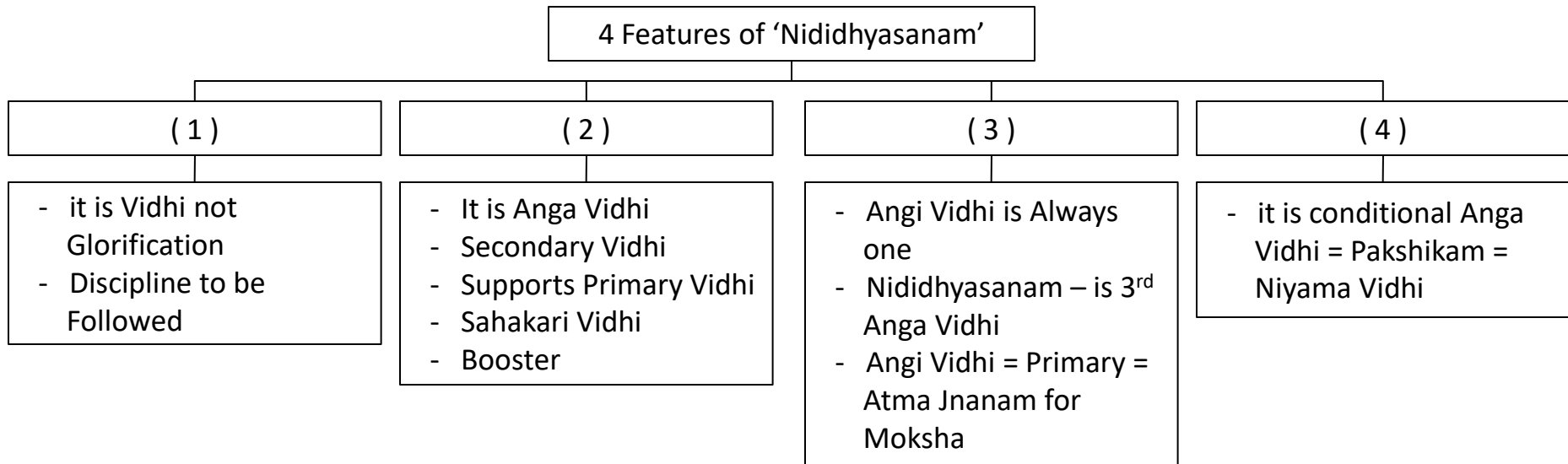
Purva Pakshi :

- Muni, glorification not 3rd Vidhi, Atah Bramanaha = Glorification of person who has followed Sravanam and Mananam.
- Prashastihi of previous Vidhi follower.

Vyasa :

- Ataha Munihi = 3rd Discipline called 'Nididhyasanam'.
- Mouna Vidhi = 'Nididhyasanam – In this context 5th Bramanam of Brihadaranyaka Upanishad, Kahola Bramanam.

General Analysis of 1st Sutra - 47th Sutra :



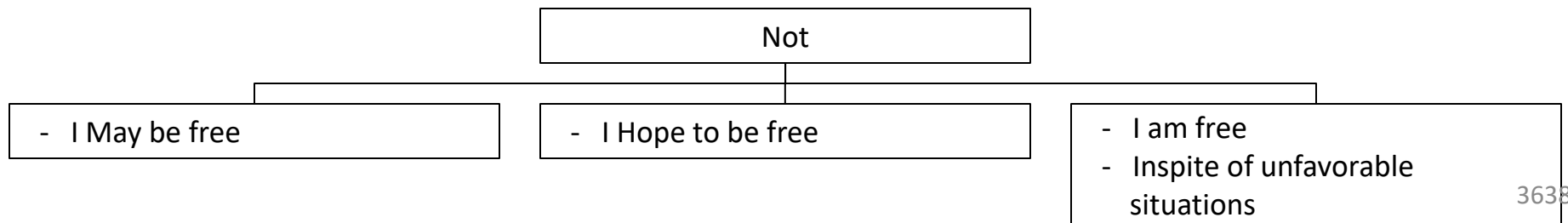
- Moksha Karanam Prapruiyat, Jyotishta Homa for Svarga.
- No Kundalini Raising for Jnanam.
- Practice Sravanam / Mananam / Nididhyasanam – Angam for Jnanam to rise.
- Angi Vidhi = Mukhya Vidhi, Pradhana Vidhi, always one, For Puja – Pluck flowers – Anga Vidhi.

4th Feature :

- Conditional Anga Vidhi 'Pakshikam' Niyama Vidhi not compulsory for all.

Conditions :

- Does not say it obstacles in mind to claim, I am free right now.
- Does not allow you to say boldly in your inner most heart – I am free.



Samsara :

- Because of favourable and unfavourable conditions.
- Clearly see Mithyatvam of Prarabda and Prarabda based experiences.
- Clarity of knowledge involves seeing Mithyatvam of our Prarabda and Prarabda based family conditions, physical condition, health, mental condition.
- All conditions Mithya, Jagat always Mithya because Brahman is Satyam.
- I am free say comfortably, then no obstacles in the mind, till then follow appropriate Nididhyasanam.
- Aim of Nididhyasanam not improving Jnanam, Pramanam but removing obstacles from Mind.
- When Obstacles removed, Jnanam becomes clearer and Clearer.
- Jnana Atishayaha = Refinement of Knowledge, Clarity of Knowledge.
- Freedom from Obstacles which Obstruct me from Saying, I am free boldly.

Question : Are you free?

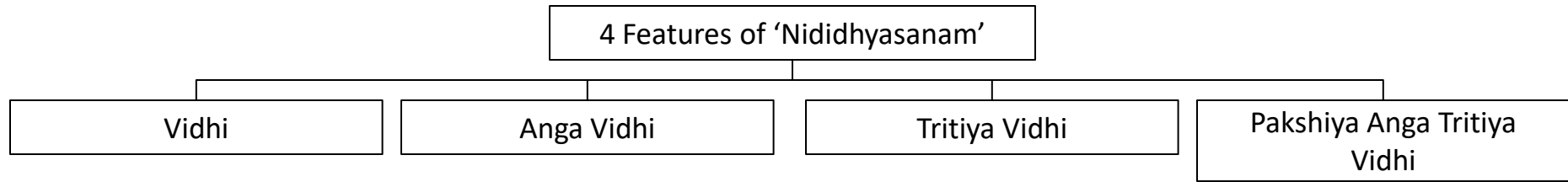
- Pramatra Dosha Natu Pramana Prameya Dosha.
- Therefore if after Sravanam and Mananam, I am able to say I am free, I don't require 'Nididhyasanam'
- Ahar Abar Sandhya Vandana Vidhi primary, Gayithri Japa, Abhedat Jnanam secondary – Anga – Parts.
- Shankara takes Darshana Poorna Masa Vyajajeta Vidhi.

Yaga	Prayaja Yaga
<ul style="list-style-type: none">- Pradhana Karma Vidhi- Aadhihi Vidhi- Like Veda Purva / Anta	<ul style="list-style-type: none">- Antaha- Comes later- Anga karma

Vyasa :

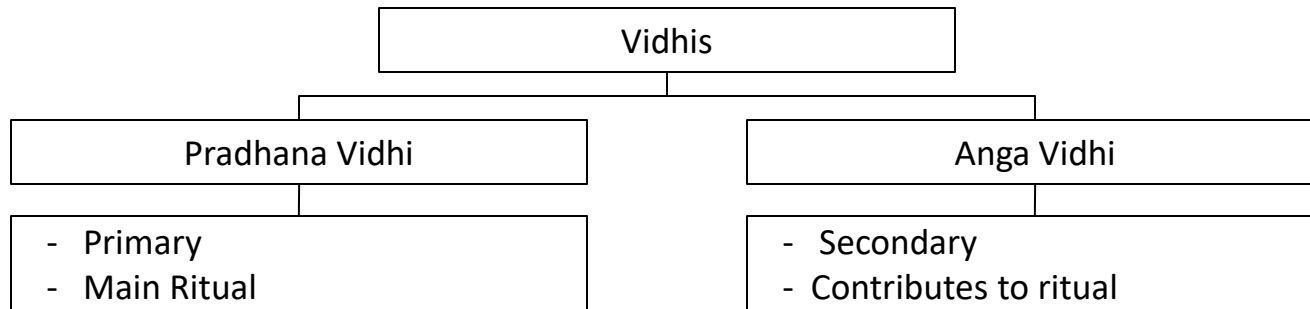
- Mouna Vidhi = Anga Vidhi, Tritiya Pakshika Vidhi, Asserts without reason.
- Nyaya Shastra should give reason for Conclusion.

- If unable to say, 'Nididhyasanam – Required.
- Hence 'Nididhyasanam' is conditional, This condition called Pakshika Vidhi or Niyama Vidhi.



Last part of Sutra :

- Example from Purva Mimamsa Shastram in one ritual, many Vidhis possible.



3 Implied Arguments / Reasons.

a) Argument No 1 :

Brihadaranyaka Upanishad : Meitreyi Brahmana	
<ul style="list-style-type: none"> - Atmavare Drishtavyaha - Pradhana Vidhi 	<ul style="list-style-type: none"> - Pandityam Srotavyaha - Balyam Mantavyaha - Mounam – 1 , Nididhyastavyaha - 3 Angi Vidhis

- Muni Meditates, 'Nididhyasanam' Involves Meditation.

Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati | na vā are jāyāryai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇām kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṃ priyaṃ bhavati, ātmanastu kāmāya vittaṃ priyaṃ bhavati | na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati, ātmanastu kāmāya brahma priyaṃ bhavati | na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati, ātmanastu kāmāya kṣatraṃ priyaṃ bhavati | na vā are lokānām kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānām kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānām kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati, ātmanastu kāmāya sarvaṃ priyaṃ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 – 4 – 5]

b) Argument no 2 : Brahma Sutra : Skanda Sutra :

विधिर्वा धारणवत् ।

Vidhirva dharanavat ।

Or rather (there is an) injunction (in this text) as in the case of carrying (of the sacrificial wood).[3 – 4 – 20]

- Purva Mimamsa sutra borrowed there, borrowed here again.

- Even if Vidhi not explicitly mentioned, new teaching is involved.
- Yatra Apoorvam Vartate , there you can assume Vidhi, Apoorvata Vidhi Kalpayate.
- ‘Nididhyasanam’ , new thing we learn here, Apoorvatvat Mounam is Vidhi.
- Vidhi Pratyaya - Even though explicit, commandment is not there, implied because new teaching.

3rd Argument : Textual Argument Mantra :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ? योऽज्ञानायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिवशाच्चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे होते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्या बाल्येन तिष्ठासेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sāksādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'sanāyāpipāse śokaṃ mohaṃ jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca
lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya
bālyena tiṣṭhāset | bālyam ca pāṇḍityaṃ ca nirvidyātha muniḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamam brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent.[3 – 5 – 1]

- Nirvidya = Anushtanam Kritva, having completed Pandityam, Sravanam, scholarship of Vedanta, compulsory duty – Balyena Tishtasa.
- May you lead a life in which you strengthen doubt removal operation.
- Keeping eyes closed, will bring more doubts, Japa - No doubt goes.
- Meditation - Don’t use reasoning power.
- Doubt removal intellectual process thinking involved, when you remove doubt.

- Any idea of Vedanta - Ask your intellect.

Brahman is there - Satyam?

- a) Asti Brahman.
- b) Jagan Mithya
- c) Aham Brahma Asmi - Can't swallow,
- If all 3 are facts, I am free now, no waiting, Nobody waits for a fact to happen.
- You can ask a question whether it is a fact or not, It is an intellectual process.
- Once understood it is a fact, what makes you wait for fact to happen.
- Waiting for fact to happen means not understood it is a fact.
- Know Anjanam - Eye lid blackener, It is white like turmeric powder.
- It we Criticise student, he will miss next class,
- Mananam is intellectual process, fact revealed by Veda Pramanam.
- Brahman Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.

If intellect does not accept, I ask why?

- For each reason give counter neutralising reason.
- Aparoksha Jnanam = Intellectual process, it is appreciation of ever existing fact Balyena Tishtase.
- Pandityam Nirvidya – Balyena Tishtase, Balyancha Pandityancha Nirvidya Atah Muni.
- After following Sravanam and Mananam, thereafter Muni.
- Muni = Name of person, Mounam = Abstract noun – Doubt whether it is Vidhi or not.
- Focus on Amounamcha, Mounamcha Nirvidya Atah Bramanaha.
- After following discipline of Mounam, its something to be done by you.
- Nirvidya in proximity of Mounam, indicates Mounam is Anushtana, Anushtanam is Vidhi – Discipline to be followed.

- After getting up, bring water



Implied action

- Mounam Idi Vachanam, Mounam Vidhi Kalpayate, therefore Mounam is Vidhi.
- Amounam = Other 2 – Non Mounam disciplines.
- After following Sravanam, Mananam, Nididhyasanam - You become Bramana is 3rd argument to establish Mounam = Vidhi.
- Nirvidya crucial in this argument.

Purva Pakshi :

- In which dictionary, Mounam is 'Nididhyasanam', It is status or lifestyle, action of Muni.
- Muni has no action with 'Nididhyasanam', Muni = Sanyasa.
- Sanyasa Vidhi already in Putreshanaya, Vitteshnyascha, if already enjoined, you can't enjoin again.
- Sanyasa not possible, Anuvada alone possible. "Get up " - Once is enough, Purvam Praptatvat.

Shankara :

- Etymological meaning

Muni :

- Generally used for Sanyasa, Valmiki Muni Pungava



Not Sanyasi

- Manute Iti Muni - Etymological meaning, one who pursues Jnanam, Jnana Anushtanam.
- Jnana Adhyasa = Muni's function, Why can't you take Mounam.

Purva Pakshi :

- Sanyasa Vidhi can't accept, Purva Mimamsa Siddatvat, Jnana Abhyasa Vidhi can't accept, Sravanam itself is pursuit of knowledge.

Vichara :

- Jnana Adhyasa itself - Punarukti Dosha will come, Panditavan = Munihi = Has Jnanam.

Why Say :

- Become Pandita, Muni

Shankara :

- Finally, Sravanam, Mananam, Nididhyasanam - Really Jnana Adhyasa only.
- In all 3 pursuing Jnanam, Through all 3 functioning differently for Jnanam.
- 3 Distinct activities - One goal Sravanam / Mananam / Nididhyasanam - 3 Activities for one.

Goal :

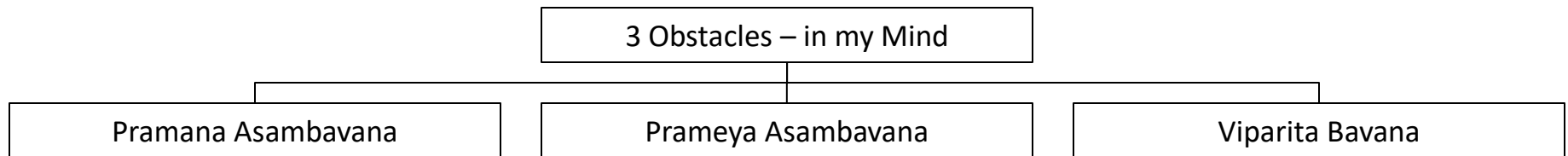
- Aham Brahma Asmi - Clarity in knowledge, require 3 Vidhis for 3 operations.
- All 3 different operations culminate in one clarity.

Purva Pakshi :

- If clarity is our goal - Why 3 different operations?

Vyasa :

- Because obstacles to clarity are different, 3 Obstacles for clear knowledge.



Sruti :

- Tat Tvam Asi, That Jagat Karanam Brahman you are, it is enough for knowledge.
- 3 Obstacles, 3 Rakshasas do not allow knowledge to function.
- 3 Jadatvam Sitting in my Mind, I should say Aham Brahma Asmi and go out.

Sutra 47 :

सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् । **Sahakaryantaravidhih pakshena tritiyam tadvato vidhyadivat ।**

There is the injunction of something else, i.e., meditation, cooperation (towards knowledge) (which is) a third thing (with regard to Balya or state of a child and Panditya or scholarship), (which injunction is given) for the case (of perfect knowledge not yet having arisen) to him who is such (i.e., the Sannyasin possessing knowledge); as in the case of injunctions, and the like. [3 – 4 – 47]

General Analysis - Sutra 47 :

Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
 कतमो याज्ञवल्क्य सर्वान्तरः ? योऽज्ञानायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
 एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
 बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
 स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
 ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
 yadeva sāksādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
 eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
 yo'sanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
 etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca
 lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti;
 yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
 ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya
 bālyena tiṣṭhāset | bālyam ca pāṇḍityaṃ ca nirvidyātha muniḥ,
 amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ?
 yena syāttenedrīśa eva, ato'nyadārtam |
 tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamaṃ brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.' Thereupon Kahola, the son of Kuṣītaka, kept silent.[3 – 5 – 1]

Vyasa Establishes :

- a) Mounam = 'Nididhyasanam' Vidhi
- b) Anga Vidhi
- c) 3rd Anga Vidhi – After Sravanam and Mananam.
- d) Conditional Anga Vidhi / Pakshika Anga Vidhi / Niyama Anga Vidhi.
- Every ritual followed by secondary ritual, Many secondary ritual join primary ritual.

Pradhana Vidhi :

- Prescribes whole ritual, Anga Vidhi = Secondary satellite karma.

Example :

- Darsha Purna Masa Yagya - Primary Vidhi, Prayaja Vidhi - Satellite, secondary Vidhi.

Purva Pakshi :

- I accept Mauna Vidhi, How you conclude Mounam – Muneha Bavana or Muni = Sanyasi Vidhi.
- Sanyasa Vidhi prescribed in Kahola Bramana in earlier mantra.
- Etam Vai Atmanam Veditva Putreshanashaa, Vitteshanashai – Vyuthana Vikshadanam Charanti = Sanyasa Vidhi.
- If Prescribed again through, Mauna Vidhi - Punarukti Dosha.

Vyasa :

- Mauna Vidhi not Sanyasa Vidhi but 'Nididhyasanam' Vidhi to be followed by Sanyasa.

Purva Pakshi :

- What is 'Nididhyasanam'?

Vyasa :

- Jnana Abyasa is Nididhyasanam.
- Dwelling in Knowledge, reading, Writing, Listening, Discussion, teaching is 'Nididhyasanam'.

- Samadhi Abhyasa also Jnana Anga Abhyasa, Nididhyasanam = Mouna Shabdena Vidyate.

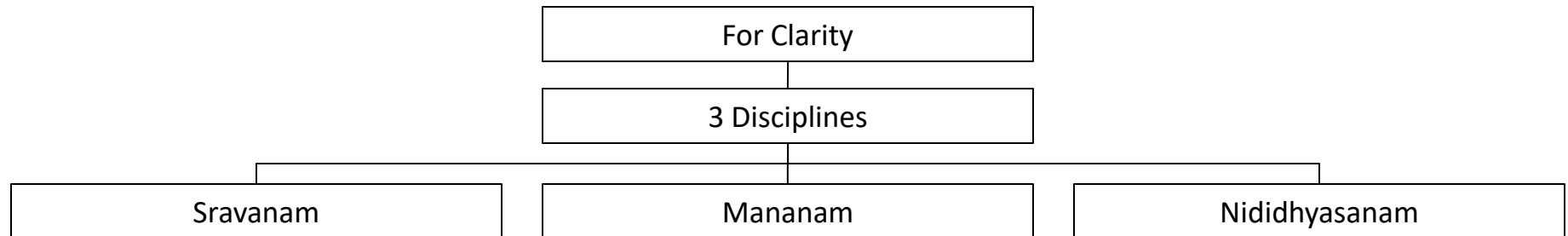
Purva Pakshi :

- If 'Nididhyasanam' is Jnana Abhyasa how is it different than Pandityam - Sravanam ?

Sravanam	Nididhyasanam
- Jnana Abhyasa	- Jnana Atishaya Abhyasa - Polishing, refining knowledge

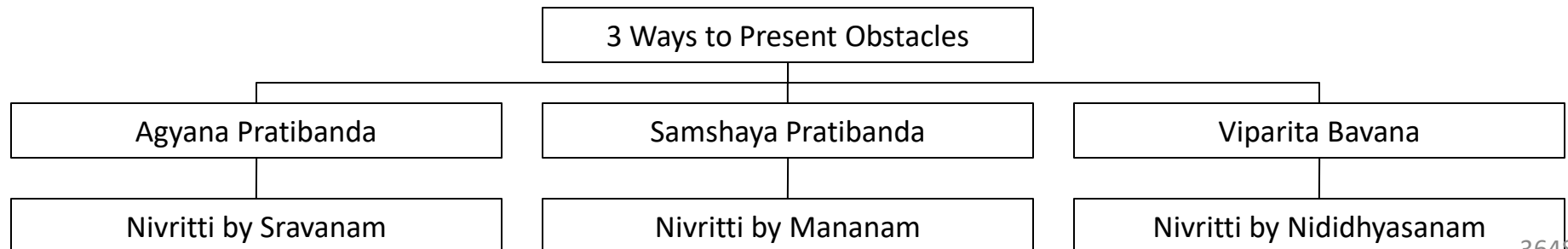
Example :

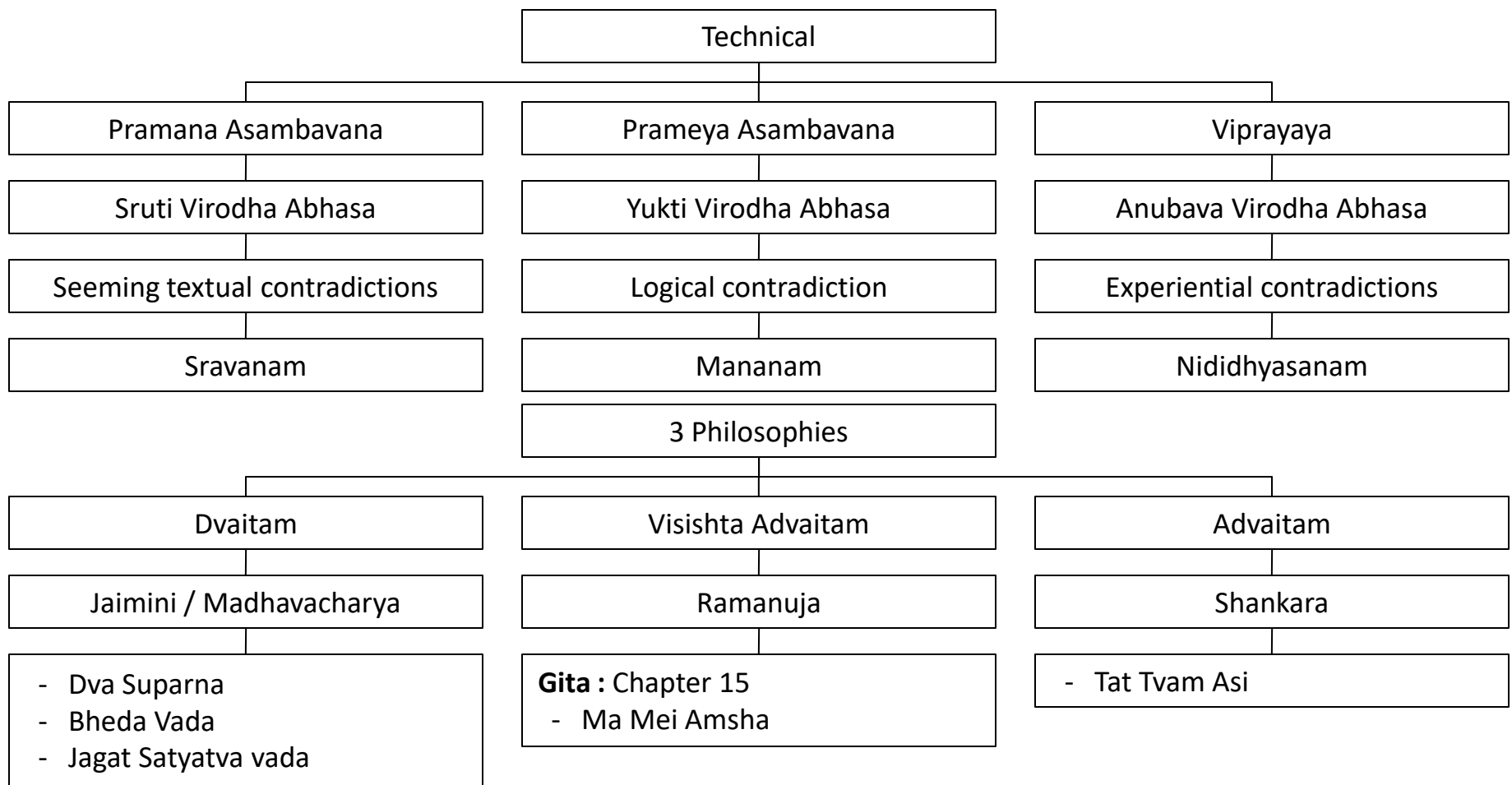
- Old ornaments sent to polishing before Marriage, not make it gold again.
- For refinement, clarity – Jnana Atishaya 'Nididhyasanam'
- For Clarity = Atishaya = Samyak Jnanam



Why 3 disciplines for one clarity?

- Because of 3 obstacles / Blockages / to clarify, Each obstacle obstructs shine of knowledge.





- We respect all Acharyas but don't accept their view, Jaimini, Gautama, Patanjali.
- Not Yegh Bhi Tik Hai - Vo Bhi Tik Hai, If clarity of study is not there, no conviction in central teaching.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in Prakrti, draws(to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Dvaita, Advaita, Siddha – Anta, Follow Sampradaya - Nama Chandanam.
- Perumal not Ishvara, Tayar not Ambal, Namaskaram Samprokshanam, - Not Sevikkaren.
- Be clear - Jivatma / Paramatma Aikyam or not, Till clarity comes - Can't say Aham Brahma Asmi boldly.
- Buddhi knows language of reason only.

Reasoning / Logic	Sruti
<ul style="list-style-type: none">- Functions only Vyavaharika plane- Based on Pratyaksha Siddha Vyapti / Anumitam- Logic	<ul style="list-style-type: none">- Falls on Paramartika Plane

Why are you mixing Vyavarikam and Paramartikam and getting problems?

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यान्त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

naiṣā tārkeṇa matirāpaneyā proktānyenaiva sujñānāya preṣṭha |
yāntvamāpaḥ satyadhṛtirbatāsi tvādṛṅmo bhūyānnaciketaḥ praṣṭā || 9 ||

This knowledge which thou hast obtained is not attainable by argumentation; it is easy to understand it, O Dearest, when taught by a teacher who beholds no difference (Between one self and another); Thou art fixed in truth. May we have, O! Naciketas, an enquirer like thee? [1 – 2 – 9]

How to cross confusion by using logic in field of Apaurusheya Vishaya?

- Mananam to sort out confusion, born out of mixing up Vyavaharika - Paramartika plane, so that intellect is comfortable.
- Advaita not logical, illogical, Translogical.

3rd Contradiction :

- Anubava Virodha, Most powerful, How can I be Ananda Svarupa, Life full of sorrows.
- Aham Brahma Asmi - ok not Aham Ananda Asmi say that sobbingly.
- Postpone Moksha - i will become Ananda later when Prarabda problems are solved.
- No Jnani avoids Prarabda based problems, We mistake Ahamkara difficulties with Sakshi Atma.

Atma – Sakshi - Dominant Pradhana ‘Paramatma’ / Brahman	Anatma – Ahankara – Dominant Pradhana ‘Jivatma’
<ul style="list-style-type: none">- Ananda Svarupa- Paramartika- Invocation of Ahamkara reduced by Sanyasi- Sakshi Prominent- Fits Snuggly when Ahamkara reduced- Satyam	<ul style="list-style-type: none">- Invocation of transactions, relations, responsibility, possession- Mithya Ahamkara has Mithya problems- Sakshi Abused- Feel uncomfortable in claiming Aham Ananda because he sees Anubava Virodha- My Anubavam Dukham

- Nididhyasanam to remove Anubava Pratibandas.
- Sravanam / Mananam / Nididhyasanam – For total Pratibanda Nisheda, if all 3 Gone, Atah Bramana.

Word Analysis :

a) Saha Karyantra Vidhi :

- Mounam is an injunction commandment prescribing another auxiliary discipline.

b) Tritiyam :

- It is the 3rd one

c) Pakshena :

- Prescribed as a conditional discipline.

d) Tat Vataha :

- For a wise person

e) Vidhyadhi Vatu :

- This is Similar to a primary Vidhi followed by a secondary Vidhi Commandment.

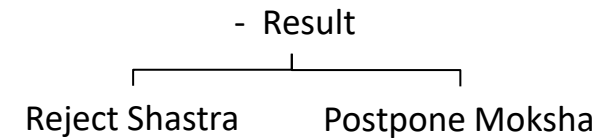
Significance :

a) Saha karyaryantara Vidhi :

- Sahakari – Angam Antar Angam.

Only solution :

- Differentiate Vyavarika and Paramartika plane
- My Ananda not after cessation of Mithya problems but Inspite of problems.



Change Language :

- Drop using pain, problem, sorrow, call it different situations, physical, family, mental, world conditions.
- Overshadowing Ahamkara problems will remove Anubava Virodha.
- See TV Serial – Cry – Knowingly Pratibasikam.
- Similarly meditate on Vyavaharikam but fact is I am Ananda Svarupa = ‘Nididhyasanam’, not mystic experience
Vidhi = Commandment.
- Another secondary discipline, not primary.

b) Tritiyam :

- 3rd Discipline after, Pandityam - Sravanam, Balya Rupam – Mananam.

c) Pakshena :

- Not compulsory discipline but conditional discipline, If you have Viparita Bavana, then Nididhyasanam.
- If comfortable with Sravanam and Mananam and can see health problems as relative, ‘Nididhyasanam’ not required.

- Mind with zero disturbances not possible watch your FIR - See if it is in reasonably healthy condition.
- Knowing body is Mithya , health not to be neglected - Make it non-binding desire.
- Maintain mental health as non binding desire, Never connect mental health to your freedom.
- How long 'Nididhyasanam', how much importance to give to 'Nididhyasanam' - No uniform advice - 7 years?
- How much Viparita Bava? How serious? which ones to be specially addressed ? OPD ? ICU?
- Some with simple alertness will do, Pakshena means use your discretion.

d) Tad vata Ha :

- This is prescribed for possessor of That.
- Tad – Jnana Vataha, Sravanam / Mananam – Janya Jnanam.
- 'Nididhyasanam' - Prescribed for possessor of Sravanam, Mananam Janya Jnanam, prescribed for polishing, Jnana Vataha.
- Jnana Atishaya Vidhi, Jnana Nishta Vidhi, Pragya Vataha, Sthira Pragya Vidhi, If Jnanam, practice Jnana Nishta.

Shankara Does Mischief :

- Jnana Vataha - Puts it as Sanyasinaha Vidhi, Nididhyasanam = Vidhi.
- Previous mantra – Putreshenaya - Biksha Charyam Charanti - Charanti translated is Sanyasi.

Supportive Logic :

- Nididhyasanam = Constant dwelling on teaching, no obstruction from other responsibility and occupations.
- Nididhyasanam - Requires quality and quantity time, Other responsibilities and occupations obstruct 'Nididhyasanam'
- Therefore Sanyasi Vidhi, Do after duty to family.
- Tatu Asya Asti Iti Tadavan, For possession of knowledge.

Vidyadir Vatu :

- Pradhana Vidhi, Videhe Aadihi - Primary injunction, Anga Vidhi = Vidhi Antaha - Secondary injunction.

Vatu :

- Like Pradhana Vidhi - Just as Pradhana Vidhi in Karma Khanda, Purva Mimamsa is followed by Anga Vidhi.
- Here also Sravanam / Mananam = Anga Vidhi, Pradhana Vidhi = Jnanam.

Meitreya :

- Atma Va are Drishtavyaha = Pradhana Vidhi, Srotavyaha, Mantavyaha, Nidhidhyatavyaha = 3 Anga Vidhis.

Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṃ priyaṃ bhavati, ātmanastu kāmāya vittaṃ priyaṃ bhavati | na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati, ātmanastu kāmāya brahma priyaṃ bhavati | na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati, ātmanastu kāmāya kṣatraṃ priyaṃ bhavati | na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati, ātmanastu kāmāya sarvaṃ priyaṃ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 – 4 – 5]

कृत्स्नभावात्तु गृहिणोपसंहारः । Kritsnabhavattu grihinopasamharah

On account of his being all, however, there is winding up with the householder. [3 – 4 - 48

- Main topic over with 1st Sutra – 47

2 Sutras - Aside topic :

- Possible doubts clarified on 'Nididhyasanam' topic

a) Kahola Bramana :

- Pandityam mantra talks about spiritual journey.
- Karma Yoga / Brahmachari / Grihasta / Vanaprasta, Sravanam / Mananam / Nididhyasanam - Become real Bramana.
- 3 Angas seem to culmination in Sanyasa, conviction comes after Sanyasa.

b) Chandogyo Upanishad :

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः
प्रजाभ्य आचार्यकुलाद्वेद-मधीत्य यथाविधानं गुरोः
कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे
स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
संप्रतिष्ठाप्याहिंस- न्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेव
वर्तयन्वावदायुषं ब्रह्मलोकमभिसंप- द्यते न च
पुनरावर्तते न च पुनरावर्तते १

Taddhaitat brahma prajapataya uvaca
prajapatirmanave manuh prajabhyah. acaryakulat
vedamadhitya yathavidhanam guroh
karmatishesenabhi- samavrttya kutumbe sucau dese
svadhyayamadhiyano dharmikan vidadhat atmani
sarvendriyani sampratisthapyahimsan sarva
bhutanyanyatra tirthebhyah sa khalvevam vartayan
yavadayusam brahmalokamabhisampadyate
na ca punaravartate na ca punaravartate.

Brahma taught this knowledge of the self to Prajapati, and Prajapati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloka, and he is not born again, he is not born again. [8 – 15 – 1]

- Prajapati Vidya Mandukya Chatushpath comes.
- After gloriously talking about Brahman Jnanam in Chandogyo – Chapter 8

Mantra :

- Acharya Kulat Vedam Atitya... talks about Journey of Jiva.
- Brahmacharya - Grihasta - Follow values - As long as one is alive follow values and get Mukti.
- Grihasta and Mukti – Culmination, if Sanyasa plays such important role how it is omitted in Chandogyo Upanishad.

Chandogyo Upanishad :

- Has disciplines of other Ashramas - All inclusive Ashrama.
- What Grihasta does, Sanyasi can't do, Grihasta holistic Ashrama, complete Ashrama.
- Ajata Shatru, Janaka Grihasta Jnanis in Brihadaranyaka Upanishad.
- Grihasta - Great, Chandogyo concludes highlighting Grihasta.

2nd Argument :

- Chandogyo Upanishad talks about Krama Mukti, Brahmaloka Abhimukhyate.
- Sravanam / Mananam / Nididhyasanam - Does not come into practice.
- There Saguna Upasana and Krama Mukti, don't mix up that mantra and this mantra.
- Nirguna Jnenana Jeevan Mukti in Brihadaranyaka Upanishad – Pandityam Mantra.
- Therefore no contradiction.

Sutra 48 :

कृत्स्नभावात्तु गृहिणोपसंहारः ।
Kritsnabhavattu grihinopasamharah

On account of his being all, however, there is winding up with the householder. [3 – 4 – 48]

General Analysis of sutra 48 :

Previous sutra - 47 :

- Mounam, 'Nididhyasanam', Sadhanani Antaram, tad Bodhana Vidhi, Madhyama Lopa Samasa.
- Supporting Sadhana - 'Nididhyasanam' prescribed.

Shankara :

Tad Vato :

- Prescribed for someone who already has knowledge through Sravanam, 'Nididhyasanam' relevant only for one with Jnanam.
- Nididhyasanam - Meant for Jnana Athishayaha Sravanam – Mananam – for Jnanam.
- Nididhyasanam for Jnana Atishaya = Nishta, Jnana Atishaya only after Jnanam.
- Tad Vataha - Vidhi for person who has Jnanam and who is Sanyasi.
- Sanyasa - Taken from Putreshenaya, After Sanyasa Vidhi, 'Nididhyasanam' - Vidhi comes.
- Biksha Charam Charanti
 - Present tense
 - Vidhi
 - Lot Lakara in Vedic Sanskrit
 - 'Apoorvat' hence taken as Vidhi

- Sanyasa Vidhi before 'Nididhyasanam' Vidhi, Mouna includes Sanyasa and Nididhyasanam.
- Apply this meaning in next sutra, Mounam includes Sanyasa because it is described before.
- He supposes Sanyasa.

Doubt :

- If Moksha requires Jnana Atishtam, Nididhyasanam, Sanyasa, it means spiritual journey should culminate in Sanyasa as in sutra 47.
- It need not begin in Sanyasa, how do you explain Chandogyo Upanishad :

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः
 प्रजाभ्य आचार्यकुलाद्वेद-मधीत्य यथाविधानं गुरोः
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 स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
 संप्रतिष्ठाप्याहिंस- न्त्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेव
 वर्तयन्यावदायुषं ब्रह्मलोकमभिसंप- द्यते न च
 पुनरावर्तते न च पुनरावर्तते १

Taddhaitat brahma prajapataya uvaca
 prajapatirmanave manuh prajabhyah. acaryakulat
 vedamadhitya yathavidhanam guroh
 karmatiseesenabhi- samavrtya kutumbe sucou dese
 svadhyayamadhiyano dharmikan vidadhat atmani
 sarvendriyani sampratisthapyahimsan sarva
 bhutanyanyatra tirthebhyah sa khalvevam vartayan
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 na ca punaravartate na ca punaravartate.

Brahma taught this knowledge of the self to Prajapati, and Prajapati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloka, and he is not born again, he is not born again. [8 – 15 – 1]

- Brahma Adyayanam – Values – Grihasta – Upasana – Moksha – Remaining in Grihasta – Krama Mukti.
- 'Yavad Ashusham' – Why no 'Nididhyasanam' – Sanyasa in Chandogyo Upanishad : Chapter 8 – 15 – 1?

2 Answers

- Chandogyo Upanishad
- Brahma Loka Abisampadayate
- No direct liberation
- Krama Mukti
- Don't Compare

Brihadaranyaka Upanishad :

- Panditya Vidhi, which deals with Jeevan Mukti

- Vyasa in Sutra 48
- Most disciplines can be followed in Grihasta
- Accommodates disciplines of other Ashramas – Sravanam, Mananam, Nididhyasanam, Ashtanga Yoga

- Veidika karmas not by Brahma Vakya Samanvaya.

Kritsna Bava :

- Completeness, versatility of Ashrama – Highlighted, not meant for negating Sanyasa.
- Therefore Chandogyo includes all.
- Can get Krama Mukti in Grihasta without Nididhyasanam - Jnana Nishta.

Gita :

- Jeevan Mukti possible in Grihasta.

Word Analysis :

a) Tu :

- However

b) Upasamhara :

- Instructions on Spiritual discipline are concluded in Chandogyo - With Grihasta Ashrama.

c) Kritsna bavat :

- Because of completeness of spiritual discipline in Grihasta Ashrama.

Significance :

a) Kritsnam :

- Poornam Kritsna Bava = Poornatvam totality of Sadhana, no deficiency in Grihasta Ashrama.
- There is Poornatvam – Pushkalatvam freedom from deficiency = Kritsna Bava Paduma and Pushkala – 2 Wives of Dharma Sastha, lord Ayyappa.
- Sadhana Paushkalyam in context of Sadhana Chatushtaya Sampatti – Entirety
- Hetau Panchami, because of discipline are complete in Grihasta.

b) Grihina Upasamhara :

- Chandogyo concludes its teaching with Grihasta.

Griham	Grihi
- House	- Householder - One who resides in the planet

3rd Case :

- Ajahal Lakshanaya, Grihasta refers to Grihasta Ashrama.
- Because of completeness of Sadhanas Chandogyo excludes, Sanyasa Ashrama concludes with Grihasta Ashrama.

c) Tu :

- However, to differentiate Purva sutra idea.
- Even though Brihadaranyaka Upanishad highlights Sanyasa Ashrama through Mouna Vidhi ,Chandogyo highlights Grihasta and completeness of Grihasta.
- Skanda Sruti – Chandogyo Upanishad admitted Sanyasa.
- Hence there is no contradiction between Brihadaranyaka Upanishad and Chandogyo Upanishad regarding 4 Ashrama Vidhis.

मौनवदितरेषामप्युपदेशात् । Maunavaditareshamapyupadesat

Because the scripture enjoins the other (stages of life, viz., Brahmacharya and Vanaprasta), just as it enjoins the state of a Muni (Sannyasi). [3 - 4 - 49]

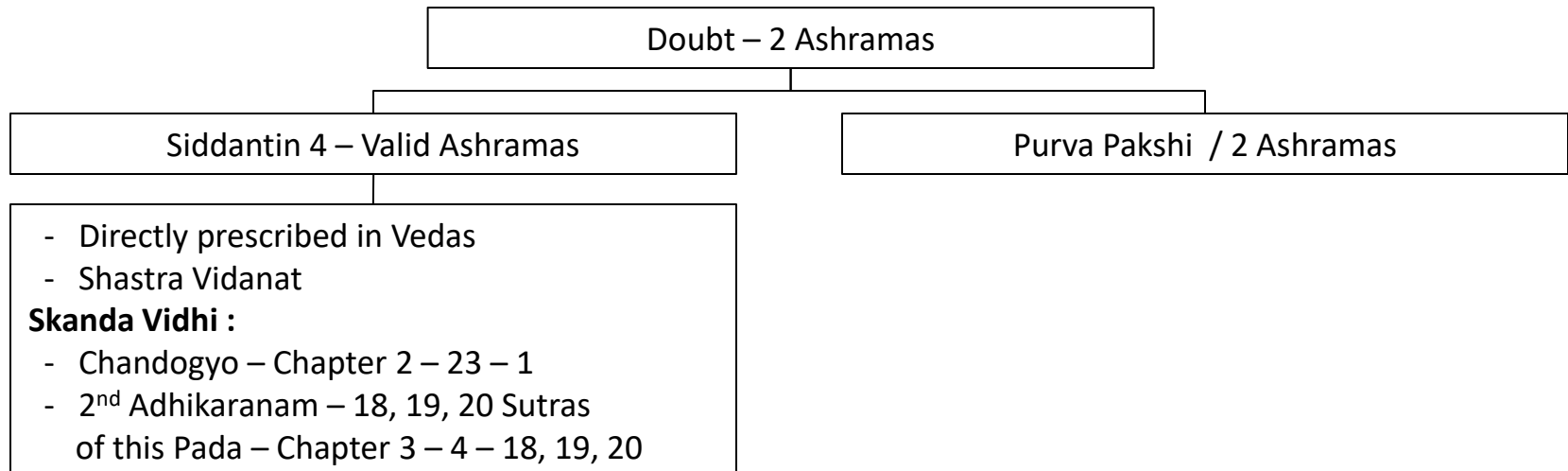
- Another doubt answered - Relevant if person thinks like Purva Mimamsa.
- Vyasa's audience is Purva Mimamsa not relevant today.
- Purva Mimamsa - Eka Ashrami Vada Accepts only Grihasta.
- Vyasa establishes 4 Ashramas, 47th Sutra established Sanyasa, through Mauna Vidhi, indicating 'Nididhyasanam' in Sanyasa.

48th Sutra :

- Grihasta established Purva Mimamsa already Grihasta so now he accepts 2 Ashramas, Sanyasa and Grihasta.

49th Sutra :

- Vyasa establishes 2 other Ashramas - Vanaprasta and Brahmachari.



Chandogyo Upanishad :

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति
प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी
तृतीयोऽत्यन्तमात्मानमा- चार्यकुलेऽवसादयन्सर्व
एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति १

Trayo dharma-skandha yajno 'dhyayanam danam iti.
prathamasa tapa eva dvitiyo brahma-caryacarya-kula-vasi
trtiyo 'tyantam atmanam acarya-kule 'vasadayana sarva ete
punya-loka bhavanti brahma-sam+stho 'mrtatvam eti.

There are three divisions of religion: the first comprises sacrifices, study, and charity; the second consist of austerities, such as fasting ; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of religion go to heaven after death. But one who is devoted to Brahman attains immortality. [2 – 23 – 1]

Brahma Sutra :

परामर्शं जैमिनिरचोदना चापवदति हि ।

Paramarsam jaiminirachodana chapavadati hi

Jaimini (considers that scriptural texts mentioning those stages of life in which celibacy is obligatory, contain) a reference (only to those stages; they are not injunctions; because other (scriptural texts) condemn (those stages).[3 – 4 – 18]

अनुष्ठेयं बादरायणः साम्यश्रुतेः ।

Anushtheyam baadarayanah samyasruteh

Baadarayana (holds that Sannyasa) also must be gone through, because the scriptural text (quoted) refers equally to all the four Ashramas or stages of life.[3 – 4 – 19]

विधिर्वा धारणवत् ।

Vidhirva dharanavat ।

Or rather (there is an) injunction (in this text) as in the case of carrying (of the sacrificial wood).[3 – 4 – 20]

- In Brahma sutra, all Sruti statements vague, hence appear.

Jabala Upanishad :

atha hainam janako vaideho yajnavalkyamupasametyovaca
bhagavansannyasam bruhati | sa hovaca yajnavalkyah |
brahmacharyam parisamapya grhi bhavet | grhi bhutva vani
bhavet | vani bhutva pravrajat | yadi vetaratha
brahmacharyadeva pravrajedgrhadva vanadva ||
atha punaravratī va vrati va snatako va'snatako
votsannagniko va yadahareva virajettadahareva pravrajat |
taddhaike prajapatyamevestin kurvanti | tadu tatha na
kuryadagneyimeva kuryat || agnirha vai pranah pranameva tatha karoti ||
traidhataviyameva kuryat | etayaiva trayo dhatavo yaduta
sattvam rajastama iti | ayam te yonirrtviyo yato jatah pranadarocathah | tam
pranam janannagna arohatha no vardhaya rayim | ityanena
mantrenagnimajighret || esa ha va agneryonirayah pranah pranam gaccha
svahetyevamevaitadaha ||
gramadagnimahrtya purvadagnimaghrapayet ||
yadyagnim na vindedapsu juhuyat | apo vai sarva devatah
sarvabhya devatabhya juhomi svaheti hutvodhrtya
prasniyatsajyam haviranamayam moksamantrah trayyaivam
vadet | etadbrahmaitadupasitavyam | evamevaitadbhagavanniti vai
yajnavalkyah || 4 ||

अथ हैनं जनको वैदेहो याज्ञवल्क्यमुपसमेत्योवाच
भगवन्संन्यासं ब्रूहीति । स होवाच याज्ञवल्क्यः ।
ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी
भवेत् । वनी भूत्वा प्रव्रजेत् । यदि वेतरथा
ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा ॥
अथ पुनरव्रती वा व्रती वा स्नातको वाऽस्नातको
वोत्सन्नग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ।
तद्वैके प्राजापत्यामेवेष्टि, न् कुर्वन्ति । तदु तथा न
कुर्यादाग्नेयीमेव कुर्यात् ॥ अग्निर्ह वै प्राणः प्राणमेव तथा करोति ॥
त्रैधातवीयामेव कुर्यात् । एतयैव त्रयो धातवो यदुत
सत्त्वं रजस्तम इति ॥ अयं ते योनिर्दृष्ट्विजो यतो जातः प्राणादशेषथाः । तं
प्राणं जानन्नग्न आरोहाथा नो वर्धय रयिम् । इत्यनेन
मन्त्रेणाग्निमाजिघ्रेत् ॥ एष ह वा अग्नेयोनिर्यः प्राणः प्राणं गच्छ
स्वाहेत्येवमेवैतदाह ॥ ग्रामादग्निमाहृत्य पूर्वदग्निमाघ्रापयेत् ॥
यद्यग्निं न विन्देदप्सु जुहुयात् । आपो वै सर्वा देवताः
सर्वाभ्यो देवताभ्यो जुहोमि स्वाहेति हुत्वोद्धृत्य
प्राञ्जीयात्स्राज्यं हविर्नामयं मोक्षमन्त्रः त्रयैवं
वदेत् । एतद्ब्रह्मैतदुपासितव्यम् । एवमेवैतद्भगवन्निति वै
याज्ञवल्क्यः ॥ ४॥

Then Janaka, the king of the Videhas (respectfully) approached Yajnavalkya and requested him Revered Sir, expound (to me) the (tenets of) renunciation (Sannyasa) He (Yajnavalkya) then replied: After completing the period of disciplined studentship (brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (i.e., become a Vanaprastha). Having become a Vanaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or from the forest(-life of a Vanaprastha). (It can also be that) a person may renounce worldly life that very day on which distaste for it dawns on him, whether he is one not observing the vows (before the stage of renunciation) or observe them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the sacred fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the sacred fire (anagnika). [Verse 4]

Word Analysis :

a) Itaresham Api :

- The validity of other Ashramas also should be accepted.

b) Mauna Vatu :

- In case of Sanyasa and Grihastha Ashrama.

c) Upadeshat :

- Because they are also prescribed by Vedas.

Significance :**a) Mouna Vatu :**

- Like Sanyasa Ashrama.

47th Sutra :

- Mauna = 'Nididhyasanam'

Upalakshanya :

- Just as Sanyasa Ashrama is valid Ashrama prescribed by Vedas, in the same manner.

b) Iteresham Api :

- Refers to other Ashramas Brahmachari and Vanaprastha.

Api :

- In Addition also, other 2 Ashramas, Sashti Vibakti has connection with Veda Vihitatvam Angi Karyam.
- Validity should be accepted why accept?

c) Upadeshat :

- Because of such Veda Vidhi Vakyam, Skanda Sruti – Chandogya Upanishad : Chapter 2 – 23 - 1

Jabala Upanishad - Mantra 4 :

- All 4 Ashramas should be accepted.

Grammar :

- Itaresham - Other Ashramas also, Plural - Minimum 3 or more – Bahu Vachana, Dual – 2 – Itarayoho.
- Sutra 47 and 48 Mounam = Sanyasa and Grihastha.

- Grihasta already accepted by Purva Pakshi .

How balance Ashramas 3 and More - Plural?

- Kutichika Sanyasa Hamsa Sanyasa, Paramahamsa Sanyasa, Avantara - Internal Bheda.
- Upakurvana Brahmachari, Naishtika Brahmachari.
- Brahma vidya Baranam - Sub commentary lists 4 types of Brahmachari / Grihasta / Vanaprasta / Sravanam .
- Avantara Bheda Satvat Bahuvachanam.
- Mauna vatu = only Sanyasa, Itaresham = Vanaprasta / Brahmachari / Sravanam.
- Shankara takes Mounam as Grihasta / Sravanam why he takes as 2?

a)

- 2 Ashramas already established in Sutra 47 and 48

b) Purva Pakshi :

- Already accepts Grihasta Academic enjoyment – 49th Sutra – 14th Adhikaranam over.

Sutra 50 :

अनाविष्कुर्वन्नन्वयात् ।

Anavishkurvannanvayat ।

(The child-like state means) without manifesting himself, according to the context.[3 – 4 – 50]

- Anavishkara Adhikaranam - Brihadaranyaka Upanishad :

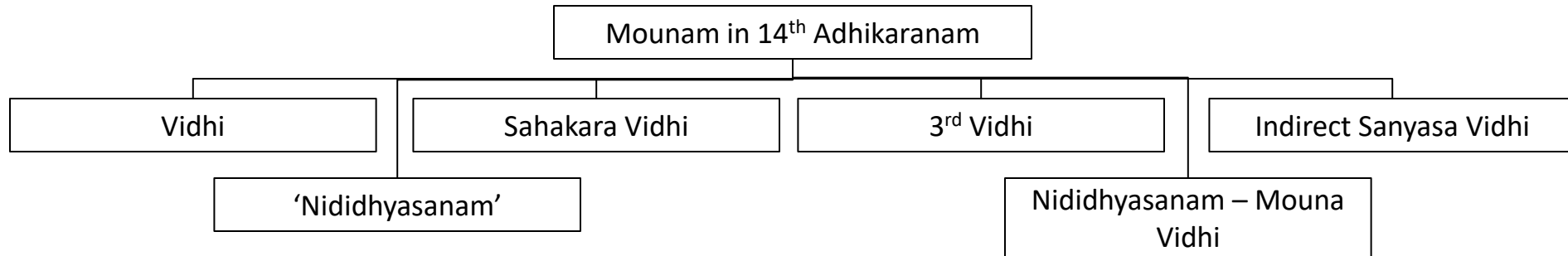
अथ हैनं कहोलः कौपीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ? योऽज्ञानायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिवशाचर्यं चरन्ति; या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे होते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौपीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sāksādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'sanāyāpipāse śokaṃ mohaṃ jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca
lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya
bālyena tiṣṭhāset | bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamaṃ brāhmaṇam ॥ १ ॥

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent.[3 – 5 – 1]

Idiom :

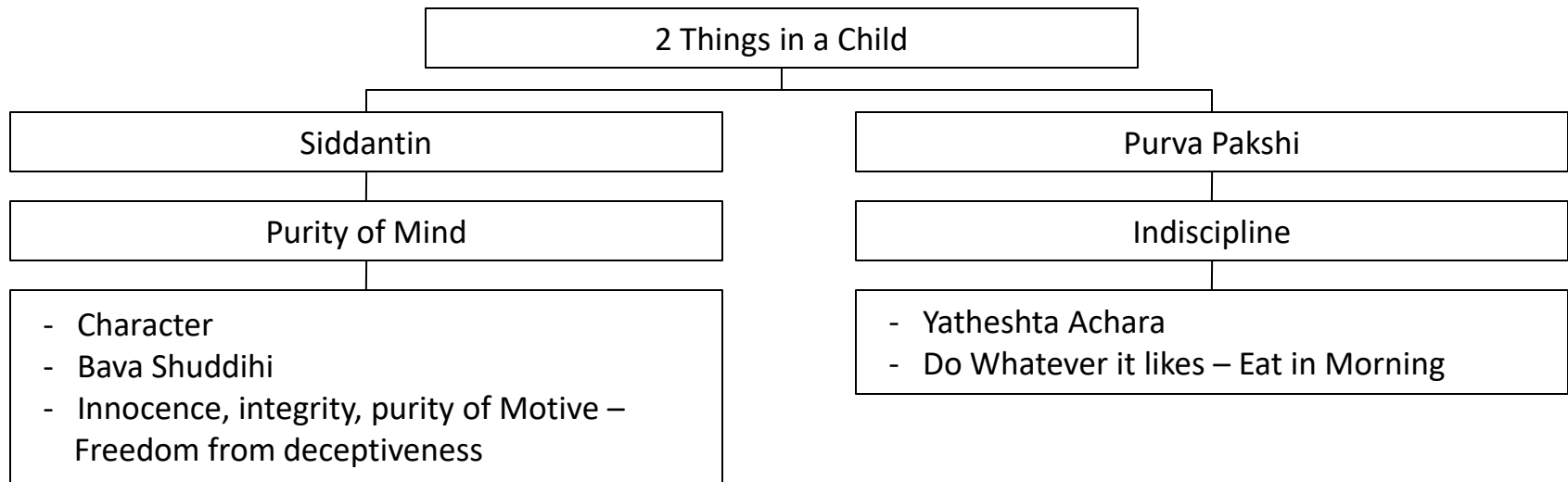
- Pandityam = Sravanam
- Balyam = Mananam
- Mounam = Nididhyasanam.



- Here Balyam Analysed which comes before Mounam – 2nd Supportive Sadhana.
- Reinforcement, clarity, Samshaya Rahitvam, clarity of knowledge, for Balyam.
- Here Purva Pakshi takes - Popular meaning not reinforcement, not Balasya Bavaha – Balyam – Balam.
- Childhood state, lifestyle in childhood – Balasya Karma, Balasya Avastha – Popular meaning.
- Vyasa and Shankara accept meaning, Abyupethya Bavaha...
- After Sravanam – should follow Balya Avastha.
- 2nd Adhikaranam – Balya Avastha Nirharyaha

Purva Pakshi :

- Balya Avastha not age – Childhood stage, Can't go back in age.
- Here Balasya karma – Lifestyle of child – Accepted by Siddantin and Purva Pakshi.



Purva Pakshi :

- Free from rules – Give up Puja, ko Vidhi, Ko Nisheda?

Siddantin :

- Give up Japa, temple... Adharma, unethical.

Purva Pakshi :

- Because of Shastra Vidhi not Papams for him, therefore can't act, Shastra Vihita Himsa not Adharmam.
- Krishna's argument to Arjuna - Violence is Papam - Svadharma violence not Papam.

Purva Pakshi :

- Yatheshta Chara by Jnani not Papam.

Reason :

- Shastra Vihitatvat, After Sravanam should start... Vedantic scholar – Doing Akramas not Papam.

Another Reason :

- Jnani beyond Vidhi Nisheda, Jnana Sthuti - Glorification of knowledge, Also Shastra gives this instruction.
- Balyam = Yatheshta Chara.

Purva Pakshi – View :

- Balyam - Ahamkara Varjitam - Innocence Damba, Raga Dvesha judgement Varjitam.
- Bava Shudhi is highlighted by Balyam.

Sutra 50 :

अनाविष्कुर्वन्नन्वयात् ।

Anavishkurvannanvayat ।

(The child-like state means) without manifesting himself, according to the context.[3 – 4 – 50]

- 15th Adhikaranam - Anavishkara Adhikaranam one Sutram.

By Brihadaranyaka Upanishad : Analysis

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
 कतमो याज्ञवल्क्य सर्वान्तरः ? योऽश्नायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
 एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्शाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
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 yo'sanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
 etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti;
 yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset | bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munīḥ, amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ?
 yena syāttenedṛśa eva, ato'nyadārtam |
 tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamam brāhmaṇam ||

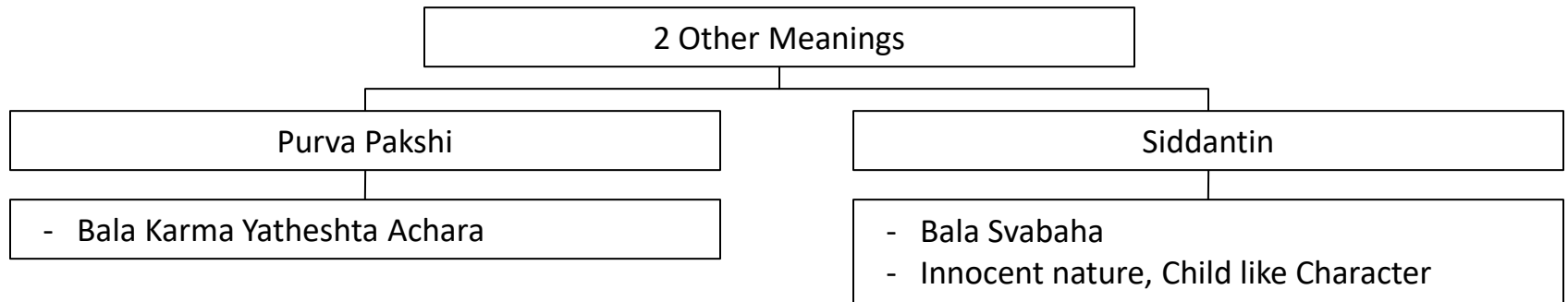
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3 Fold Sadhana Vidhi :

- Sravanam – Pandityam, Balyam = Mananam, Mouna Vidhi = Nididhyasanam.
- Here in this Adhikaranam – Balyam Analysed.

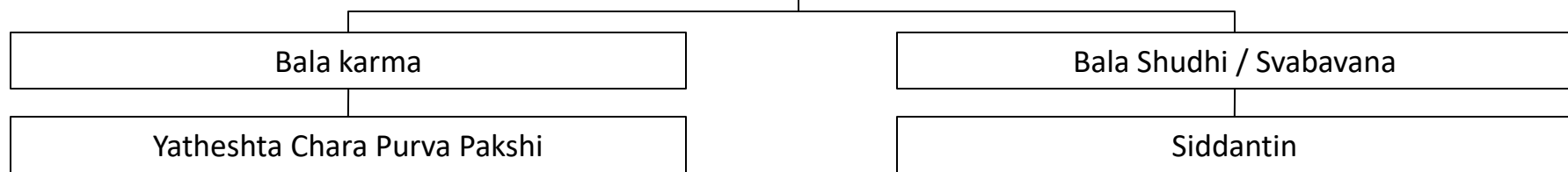
Brihadaranyaka Upanishad – Bashyam : Shankara

- Bala - Bavaha Balyam - Reinforcement of innocence.
- Knowledge by removing all doubts, In this Adhikaranam - Balasya Bavaha, Balyam = Bala Bavaha.
- State - in which one is like, Bala - Child – Bala Avasta, Bala karma, Bala Svabaha.
- Bala Avastha - Stage of childhood, Bala karma - Activities of child conduct of child.
- Bala Svabava – Child like character Which is Vidhi here?
- 1st Meaning - Bala Avastha - Stage of life not Vidhi - We don't have choice to follow any stage.
- If already a child, need not become child. By Vidhi - Effort can't become child Age wise.
- Bala Avastha - Fact - Not subject to Vidhi or Nisheda.
- Bala Avasthaya Vidhi Agocharat, Vidhi – Sambavati, Age is fact beyond scope of Vidhi.
- Purva Pakshi and Siddantin reject Avastha.



- Svachanda Achara - Derived governed from Raaga - Dvesha not Vidhi – Nisheda.
- Simplicity, innocence, freedom from ostentation, deceptiveness, Bava Shudhi.
- Balyam = Yatheshta Chara / Svabava

Balyam Brihadaranyaka Upanishad : Chapter 3 – 5 - 1



- Pandityam Nirvithya, after completing Vedantic study, Balyena Tishtate, lifestyle should be childlike.

Purva Pakshi :

- After study Jnani can live anyway he likes, transcends dharma / Adharma.
- Vidhi – Nisheda - Ateetatvam, transcends restrictions, Free life prescribed by Shastra.

a) This is to show greatness of Jnanam :

Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 - Verse 18]

- Whatever he does, he is not affected by them.

b) Such life style of Jnani can't produce Papam because it is prescribed by Veda itself

- Jnani violating karma will not produce Papam, because Veda itself prescribes.

Example :

- Veda Vihita Himsa not Papam.

Gita :

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयो ऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१ ॥

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a Kshatriya than a righteous war. [Chapter 2 - Verse 31]

- Himsa in dharma Yudha does not produce Papam but produces Punyam.

Gita :

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२ ॥

Happy indeed are the ksatriyas, O Partha, who are called to fight in such a battle that comes of itself as an open door to heaven. [Chapter 2 - Verse 32]

- Yateshtachara Na Papam Veda Hitvat, Veda Vidhita Himsa vatu.
- Yagne Pashu Himsa vatu, dharma Yudhe Himsa vatu.

Shankara - Vyasa :

- Follow dharma - Even after - During Vedanta, Svadharma Achara Anushtanam Important.
- Mental purity - Freedom from motive, disease etc, should be there, Bava Shudhi indicated.

General Analysis – 50th Sutra :

- Balyam = Bala Svabava, confirmation of values.
- Anavishkurvan - Freedom from ostentation, self publicity, proclamation, glorification.
- Aavishkarnaha = Bringing in front, Showing in public one's knowledge.
- Did Upanishad / Gita, Brahma Sutra Wrote 400 Notebooks = Damba, Opposite is humility = Vinaya.
- Balyam = Amanitvam and Adambitvam child does not have Manitvam and Dambitvam, he is simple.

Purva Pakshi :

- Why you take Balyam is child like?

Answer :

- Anvaya, context circumstance demands it.

Question :

- Why is Balya Vidhi prescribed.

Answer :

- Pandityam , Balyadhi, is Anga Vidhi, contributory Sadhana, Sahakari Vidhi, Anga Vidhi, for some Angi Vidhi – Atma Jnanam.
- Atma Darshana – Mukhya Vidhi, Pandityam is for gaining knowledge.
- Spiritual scholarship is for self knowledge, Balyam for self knowledge, context is Jnanam .

Katho Upanishad :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

nāvirato duścaritānnāśānto nāsamāhitaḥ |
nāśāntamānaso vāpi prajñānenainamāpnuyāt || 24 ||

But he who has not turned away from bad conduct, whose sense are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 – 2 – 24]

- Jnanam can arise, stay and continue in the mind, and produce the result only in the mind which follows dharma, then it fructifies into Moksha.
- Only in the mind which Dushcharitam, Dharmic.
- Dharma, Vidhi Nisheda Anusaranam, following is compulsory for Jnanam.
- Yatheshtachara can't be Sadakam, it is Badakam.

What meaning to give to Balyam?**Shankara :**

- If other meanings absent, we will be forced to give Yatheshtacharam.
- Where no way, Gathyantara Abava, take this meaning.
- There is another meaning available as per context and does not contradict Veda.
- Balyam is enjoying pure childlike mind, Nishtapatam – Innocent, purity prescribed before Sravanam.

- Non Vedantic student support to follow Dharma.
- It is Purva бага of Veda itself, Why prescribe after Vedanta?

Previously	Now
<ul style="list-style-type: none"> - For Jnana Utpatti - Purvam Vidhi 	<ul style="list-style-type: none"> - Jnana Nishta - Phala Anantara Vidhi

- Do you mean to say after Jnana Nishta - Dharma is not required for morality?
- Jnana Nishta state when Adharma not possible, spontaneous value, values have to be followed deliberately before.
- Deliberately or spontaneous, dharma has to be in human according to Veda.

Gita :

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥

The blessed lord said :
Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the Sastras and straightforwardness.. [Chapter 16 - Verse 1]

- Satwa Sam Shudhi = Purity.

Question : Brihadaranyaka Upanishad :

- Balyam = Bala Bavaha Mananam, Here Bavaha = Purity, should I follow Mananam or Purity?

Mananam	Purity
Brihadaranyaka Upanishad	Brahma Sutra 50

- Both meanings to be taken, not optional.
 - Bala Bava Rupa Mananam
Bala Bava Rupa Shudhi
- } Ubayam Api Balyam Arthaha Bavati

Word Analysis ;

a) Anavishkurvan :

- Wise person should remain pure, without self publicity, self proclamation, self trumpeting.

b) Anvayat :

- This is known from the context.

Significance :

a) Avishkurvam :

- Self projection, Dambaha - Represents Rajasa, Tamasa Guna.

Upalakshanam :

- Represents Asura Rakshashi – Sampatti.

16th Chapter – Gita :

- Rajasa / Tamasa Gunas indicated by Avishkara.

Anavishkara :

- Without domination of Rajasa / Tamasa Gunas.
- With prominence of Satva Gunas, Satva Guna should be dominant and maintained.
- Gunas always subject to fluctuation, Gunas are fluid, can't clamp.
- Sattva Guna can't fix and forget, Fluctuations caused by Prarabda.
- Alertness required to Maintain Sattva Predominance.

2 Steps

```
graph TD; A[2 Steps] --> B[a) One should not allow predominance of Rajasa / Tamasa]; A --> C[a) One should present and promote Sattva Guna - Simplicity - Vinayaha];
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a) One should not allow predominance of Rajasa / Tamasa

a) One should present and promote Sattva Guna
- Simplicity - Vinayaha

2 Quotations by Shankara :

a) Katho Upanishad – Chapter 1 – 2 – 24 :

- One should have Sattva Guna Predominance.

b) Avyakta Lingaha Achara :

- Source not clear without any show through Linga-dress, accessory, posture, don't want to show.
- Achara - Means Language and Activity, reveals Simplicity – Guru Gita / Puranas.
- How Veda Student should sit, stand, Walk with Guru, Body language, character, Nonverbal communication.
- Posture sends message, Arrogance, diffidence – Postures.
- Body language reveals mind, Must show Vinaya, Rajas / Tamas - Guna Varjanam.

Katho Upanishad :

- Sattva Guna Abhivrittihi, Anavishkurvan = Balyam Prathama – Eka.
- Mumukshuhu = Subject Aavishkurvan San Jive – He should live following purity.

b) Anvayat :

- Context – Hetau Panchami, Gelling of Mind.
- This reasoning alone gets, fits comfortably, Snugly, context of Knowledge.
- 15th Adhikaranam over Balyam = Purity.

Sutra 51 :

ऐहिकमप्यप्रस्तुतप्रतिबन्धे तद्दर्शनात् ।

Aihikamapyaprastutapratibandhe taddarsanat ।

In this life (the origination of knowledge takes place) if there be no obstruction to it (the means adopted), because it is so seen from the scriptures.[3 - 4 - 51]

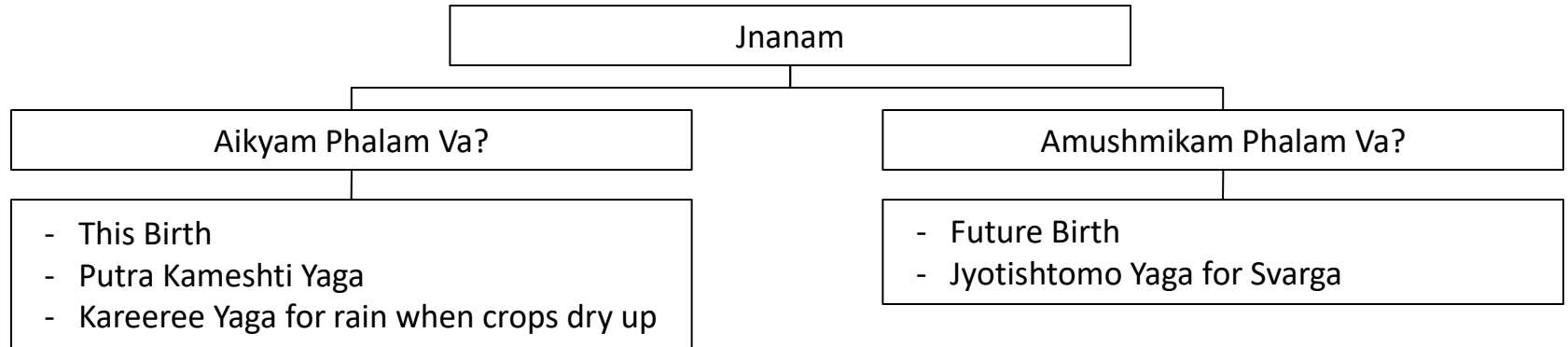
- Aihika Adhikaranam – One Sutra.

Subject :

- 2 Adhikaranams – 14 and 15 Anga Vidhi – Sravanam / Mananam / Nididhyasanam to be followed.
- When seeker follows Sravanam / Mananam / Nididhyasanam for Jnana Abhyasa Vidhi.
- Intellect manufactures doubts endlessly, therefore as a process it involves time.
- In Jnana Abhyasa Sadhana, Jnana Utpatti is Sadhyam, Aham Brahma Asmi Aparoksha Bodhatma Aikya Jnanam.
- Jnanat Abhyasa = Sadhana = Sravanam / Mananam / Nididhyasanam.
- Jnanam Utpatti = Sadhyam.

Doubt :

- Will Jnana Abhyasa produce Jnanam in this Janma or future Janma?



- Indriya Shakti Abivrittihi for improvement of Indriyas.

Some say :

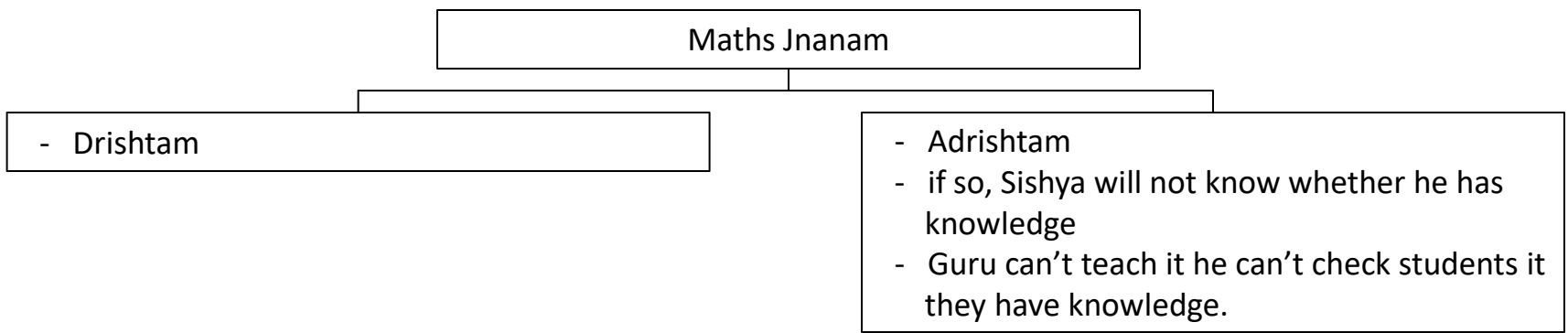
- Jnana Phalam Amushika – Future.

Some say :

- Aihikam - This birth.

Purva Pakshi :

- Jnanam is Drishta Phalam like rainfall, or Putra, it has to be in this Janma, Expect results Experiencable by me.



- I should know - I Don't know, otherwise Guru can't teach.
- No school possible if Jnanam Adrishtam, Brahma Jnanam Drishtam like physics.
- Jnanena Vatu, Pramana Janyatvat.

Shabda and Sparsha	
- Pramanam Samanam – Common : - Both Shabda and Sparsha born out of Pramanam	- Premeyam

Uncommon :

- Type of Pramanam Varies
- Indriyam – Pramanam – Jnanam
- Srotra – Shabda
 Tvak – Sparsha
 }
 Object of Jnanam
- Brahma Jnanam = Samanam, Vedanta Vakya Janya Pramanam.

Jnanam	Pramanam
Drishtam	Produces knowledge when person operates Pramanam in this Janma

Not :

- We see now – get colour knowledge tomorrow.
- Not we hear now – Get Jnanam tomorrow

Purva Pakshi :

- Some say Ahaika, Amushmikam.

Siddanta :

- It can be either – Aniyamaha no rule or definitiveness, General introduction over.

Sutra 51 :

ऐहिकमप्यप्रस्तुतप्रतिबन्धे तद्दर्शनात् ।
Aihikamapyaprastutapratibandhe taddarsanat ।

In this life (the origination of knowledge takes place) if there be no obstruction to it (the means adopted), because it is so seen from the scriptures.[3 - 4 - 51]

Topic :

- Jnana Sadhanam - Sravanam / Mananam / Nididhyasanam - Produces Aparoksha Jnana Phalam in this Janma or future Janma?

Siddanta :

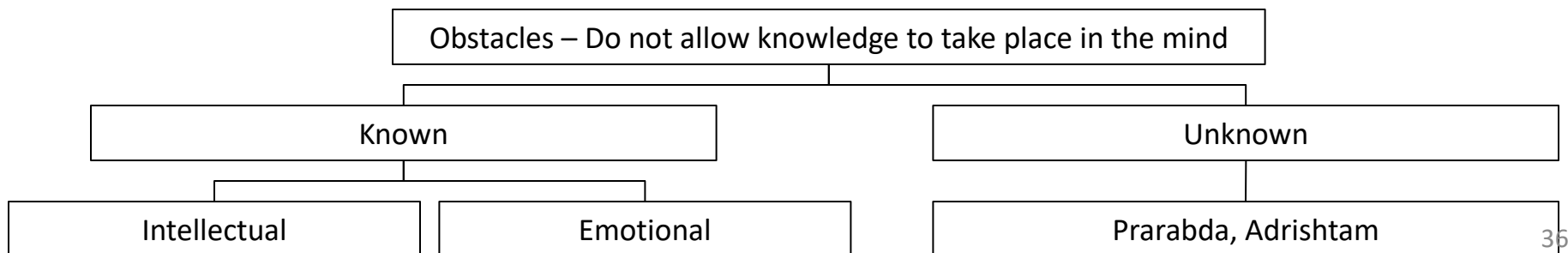
- No clear cut rule, depends on obstacles to pursuit of Sadhanam.

Siddanta :

- Aniyama – Indefiniteness, Depending on status of student, which is not uniform, result not uniform.
- Brahman / Vedanta / Aparoksha Jnanam is the same, Students not same, result not guaranteed.

General Analysis :

- Result indefinite because Vedanta Pramana can produce Jnanam.
- Only if it is not obstructed by the impurities – Doshas - In the mind of student - Vedanta helpless.
- Knowledge arises in the students mind, Best seed will not grow on rocks and if soil not prepared.



- Obstacle removal is as important as Sravanam / Mananam / Nididhyasanam.
- If knowledge arises and don't have courage to accept as knowledge.
- Even though JnanaVritti arises, we have hesitation to say - Aham Brahma Asmi, story of Bharchuhu - Minister.
- Referred in Sankshepa Sharirakam and Vichara Sagara, Bharchu goes to forest and doesn't return.
- Some envious, Bharchu being favourite of king, spread false story - Bharchu has died and only his ghost is in forest roaming.
- King goes to forest, sees Bharchu doing tapas but runs away.
- Sight of Bharchu Jnanam does not give happiness, he runs away.
- Object of knowledge (Prameyam is there) - Alive - Sitting.
- Prameyam is there - Pramanam - King's eyes give him Aparoksha Jnanam, has Nirdushta Eyes.
- Knowledge does not arise, Chakshur Indriyam produces.
- Pratyaksha Vritti, not Paroksha – Jnanam - Not far away.
- King not willing to accept it as Jnanam valid fact, Jnana Vritti not taken as Jnanam.
- Vritti does not produce benefit of Ananda, Jnana Vritou Jnana Drishti Nasti.
- In Actual Knowledge, no Jnana Drishti, Jnana Vritou, no Jnana Phalam, no Ananda of Mantri.
- Not problem of Knowledge, but hesitation in Accepting knowledge as knowledge.
- In his Vision, no Jnanam, have Bharchu Pretou Jnanam.

Similarly -

Brahman	Shastra	Guru
Prameyam is there	Pramanam is there	Clear eyes

- Knowledge does not arise or knowledge arises but student hesitates to accept Jnana Vritti as Jnanam.
- This is called Pratibandakaha in Sankshepa Sharirakam.
- “Purusha Aparadana Malina” because mind is with impurity, knowledge is not accepted as knowledge.
- Because of this Aparadana, Dosha, if student does not have courage to accept this as Jnanam and one.

- Hesitates to see as Jnanam, can't change Sruti or Brahman, They are very clear.
- Have to remove our Pratibanda and continue Sravanam / Mananam / Nididhyasanam.
- A time comes when intellect is able to accept the Jnanam and intellect is able to derive Phalam.

How to remove these Pratibandas?

- a) Sadhana Chatushtaya Sampatti the spiritual wealth will improve.
- b) Deivi Sampath - 16th Chapter – Gita - 26 virtues will grow.
- c) Bakti in Lord to remove Adrishta Pratibanda in the form of Papam.
- d) Ishvara Japa, Puja, Aradhana - **Om Bhadram Karnebhih Shrnuyama Devah :**

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।
व्यशेम देवहितं यदायूः ।

Om Bhadram Karnnebhih Shrnnyaama Devaah |
Bhadram Pashyema-Akssabhir-Yajatraah |
Sthirair-Anggais-Tussttuvaamsas-Tanuubhih |
Vyashema Devahitam Yad-Aayuh |

Om, O Devas, May we Hear with our Ears what is Auspicious, May we See with our Eyes what is Auspicious and Adorable, May we be Prayerful (in Life) with Steadiness in our Bodies (and Minds), May we Offer our Lifespan allotted by the Devas (for the Service of God), [Verse 1]

- e) Surrender to lord in form of Ishta Devata.
 - f) Svadharma Anushtanam Achara must continue, Impact of Sravanam and Mananam will increase and obstacles recede.
 - g) Yogic meditation as a Sadhana by Patanjali - Supportive means not independent means, not superior to Vedanta in gaining Jnanam and Moksha.
- Patanjali borrowed it from Yoga Visishta – Guru Visishta, Sishya - Rama Emphasises Yoga.
 - Thought removal, Elimination – Chitta Vritti Nirodha, Nasha, Mano Nasha.
 - Madhusudhana Sarasvatis Observation in Gita Bashyam :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९ ॥

With the mind harmonised by Yoga, he sees the self abiding in all beings and all beings in the self, he sees the same everywhere. [Chapter 6 – Verse 29]

- Very great Vedanta Acharya and author, Yogic method not acceptable to Shankara, not part of Vedanta Sadhana.

Yoga based on :

- Prapancha Satyatva Vada.
 - World is real
 - Mind is Real
 - Thought is real
- } Foundation of Chitta Vritti Nirodha
- Shankara does not accept Madhusudana – Uses “Upanishads “ for Prasthana Trayam.
 - Avoid thought elimination, in ‘Nididhyasanam’ no thought elimination.
 - ‘Nididhyasanam’ - Involves thoughts, thought is – Mano Chitta Buddhi Naham.
 - Entertaining this thought - That I am not the thought is ‘Nididhyasanam’.
 - This thought should go = Yoga approach.
 - Shankara emphasises - Increase of Sadhana Chatushtaya Sampatti, Deivi Sampat, Sadhana.
 - Anushtanam, continuation of Sravanam / Mananam / Nididhyasanam.
 - Don’t include Patanjali’s Asampragyata Samadhi - Scrupulously avoid.
 - Don’t go to Patanjali Yoga sutras but Prasthana Trayam.
 - Shankara quotes plenty of Mimamsa sutra but not Patanjali yoga sutras.

Yoga	Vedanta
<ul style="list-style-type: none"> - Close Book and Eyes - Yoga Vasishta Pradhana - Prapancha Satyatva Pradhana 	<ul style="list-style-type: none"> - Open Book, open eyes - Upanishad Pradhana - Prapancha Mithyatva Pradhana

- Jagadeeshwari Shastri - Sanskrit commentary on Upadesha Sara – Verse 13.

लयविनाशने उभयरोधने ।
लयगतं पुनर्भवति नो मृतम् ॥ १३ ॥

*Layavinasaane ubhayarodhane
Layagatam punarbhavati no mrtam*

Mind control can be achieved through two modes: either through absorption/abeyance or through complete destruction. In the case of the first mode, the mind emerges again as it is merely absorbed in the void and hence temporarily held in abeyance. In contrast, through the second mode, when the mind is destroyed, it can never emerge again. [Verse 13]

- Yoga Pradhana means going away from Shastra, study Prasthana.
- Clarity will come in due course, Obstacles too much – Next Janma.

Gita :

- Atma Sam Budhi Yogam labathe...
- What Is studied, carried forward, start next Janma with 4th Adhyaya Brahma sutra.

Pramanam : Aitareya Upanishad :

पुरुषे ह वा अयमादितो गर्भो भवति ।
यदेतद्रेतः तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः
सम्भूतमात्मन्येवऽऽत्मानं बिभर्ति ।
तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति
तदस्य प्रथमं जन्म ॥ १ ॥

Puruse ha va ayamadito garbho bhavati ।
yadetad-retah tadetat-sarvebhyo-ngebhyas-tejah
sambhutam-atmanyev-atmanam bibharti ।
tadyada striyam sincatya-thainaj-janayati
tadasya prathamam janma ॥ 1 ॥

In a man, verily, this one becomes at first that germ which is called the seed. That which is semen is the essence of strength and vigour, drawn from all his limbs. In the self, indeed, one bears the self. When he pours this into a womb, he causes it to be born. This is its first birth. [2 – 1 – 1]

- Vama Deva Rishi - In Garba Vasi - Got knowledge, Without Guru, Sravanam, Mananam...
- In Purva Janma done Sravanam / Mananam / Nididhyasanam.
- Became yoga Brashta - Some Papam, he had to undergo...

- When Adrishta obstacle went, he got knowledge.
- Jnanam in this Janma like Tubelight mind - Guru switches on in this Janma – Next Janma light comes.

Word analysis :

a) Aprastuta Prati Bande :

- In the absence of active obstacle.

b) Achintam Api :

- Rise of knowledge in present Janma itself possible.

c) Tad Darshanat :

- This is known from such scriptural references.

Significance :

a) Apratishta Prati Banda :

- In absence of active Prarabda obstacles = Aprastutvam.
- Sanchita Obstacle = Passive obstacle, has immunity from Patakam, Will not disturb.
- Prastuta Pratibanda – Prarabda Pratibanda.

Example :

- Imagine king had gone without hearing stories about Bharachu, he would have embraced him.
- False Prejudice is problem for instantaneous Jnanam to flow, Sravanam can end Samsara without Mananam, Nididhyasanam.

b) Aihikam Api Bavati :

- Current knowledge itself will benefit him in this Janma.

Corollary :

- In absence of active obstacles, knowledge takes place in this Janma.
- In presence of obstacles, Phalam of Jnanam does not arise.
- Prastuta Pratibande Amushkam Jnanam Janma Na Bavati.
- Knowledge postponed, depends on status of Student.

c) Tad Aniyamasya Darshanat :

- This idea is found in Scriptures, Indefiniteness of knowledge revealed in Sruti.

a) Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

śravaṇāyāpi bahubhiryo na labhyaḥ śṛṇvanto'pi bahavo yaṁ na vidyuh |
āścaryo vaktā kuśalo'sya labdhāścaryo jñātā kuśalānuśiṣṭaḥ || 7 ||

“He (The self) of whom many are not able even to hear, the recipient (The Pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (Teacher), when found, who is able to teach the self. Wonderful is he (The pupil) who comprehends the self, when taught by an able teacher”, [1 – 2 – 7]

- Some after repeated study don't understand, Srinvantaha Api Na Pridyuhu.

b) Aitareya Upanishad :

पुरुषे ह वा अयमादितो गर्भो भवति ।
यदेतद्रेतः तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः
सम्भूतमात्मन्येवऽऽत्मानं बिभर्ति ।
तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति
तदस्य प्रथमं जन्म ॥ १ ॥

Puruse ha va ayamadito garbho bhavati |
yadetad-retah tadetat-sarvebhyo-ngebhyas-tejah
sambhutam-atmanyev-atmanam bibharti |
tadyada striyam sincatya-thainaj-janayati
tadasya prathamam janma || 1 ||

In a man, verily, this one becomes at first that germ which is called the seed. That which is semen is the essence of strength and vigour, drawn from all his limbs. In the self, indeed, one bears the self. When he pours this into a womb, he causes it to be born. This is its first birth. [2 – 1 – 1]

- Vamadeva gets Jnanam in Garba Vasa – Sravanam in one Janma Jnanam in Another Janma.

c) Gita :

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus.[Chapter 6 – Verse 43]

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशो ऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४ ॥

By that very former practice, he is borne on and gets attracted to the highest Inspite of himself. Even he, who merely wishes to know yoga, goes beyond the sabdabrahman. [Chapter 6 – Verse 44]

- If no knowledge in this Janma, study not a waste - Nothing wasted, everything registered in the mind.
- Casual Sravanam itself gives Jnanam in next Janma.

Sutra 52 :

एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः ।
Evam muktiphalaniyamastadavasthavadhrites-
tadavasthavadhriteh

No such definite rule exists with respect to emancipation, the fruit (of knowledge), because the Sruti asserts that state (to be immutable).[3 - 4 - 52]

17th Adhikaranam :

- Mukti Phalam Adhikaranam, relationship between Janma and Mukti.

16th Adhikaranam :

- Relationship between Sadhanam and Jnanam.

Cause	Effect
Sravanam / Mananam / Nididhyasanam – Sadhanam	Jnanam Mukti

Jnanam

- Cause
- For Mukti
- 17th Adhikaranam

- Effect
- Sravanam / Mananam / Nididhyasanam
- 16th Adhikaranam

Question :

- Whether Jnana Sadhanam produces Jnanam in current Janma or future Janma?
- Indefinite - Na Niyama

Question :

- Whether Jnanam produces Moksha in current Janma or in future.
- Don't apply previous Adhikaranam rule here, previous Niyama not applicable.
- Jnanam itself is Moksha, Mukti Phalam – Aniyama Rule of indefiniteness can't be applied here.

Reason :

- Definition of Moksha proves this.

Definition of Moksha :

- Brahma Bavaha Mokshaha, being Brahma itself is Moksha.
- Jnanam produces Bavaha instantaneously, because knowledge is I was, am, ever will be Brahman.
- Brahman Bava does not happen Gradually $\frac{1}{4}$ today, $\frac{1}{2}$ Tomorrow.
- No Samipya Mukti, Svarupa Mukti – Get Stuck, merge into Bhagawan.

Shankara :

- Bhagawan – Nirguna, without parts can't acquire any Gunas.
- Clear Jnanam = Moksha = I was, am, ever will be Brahman, no Gap between Jnanam and Moksha.
- No Jnanam in this Janma and Moksha is next.

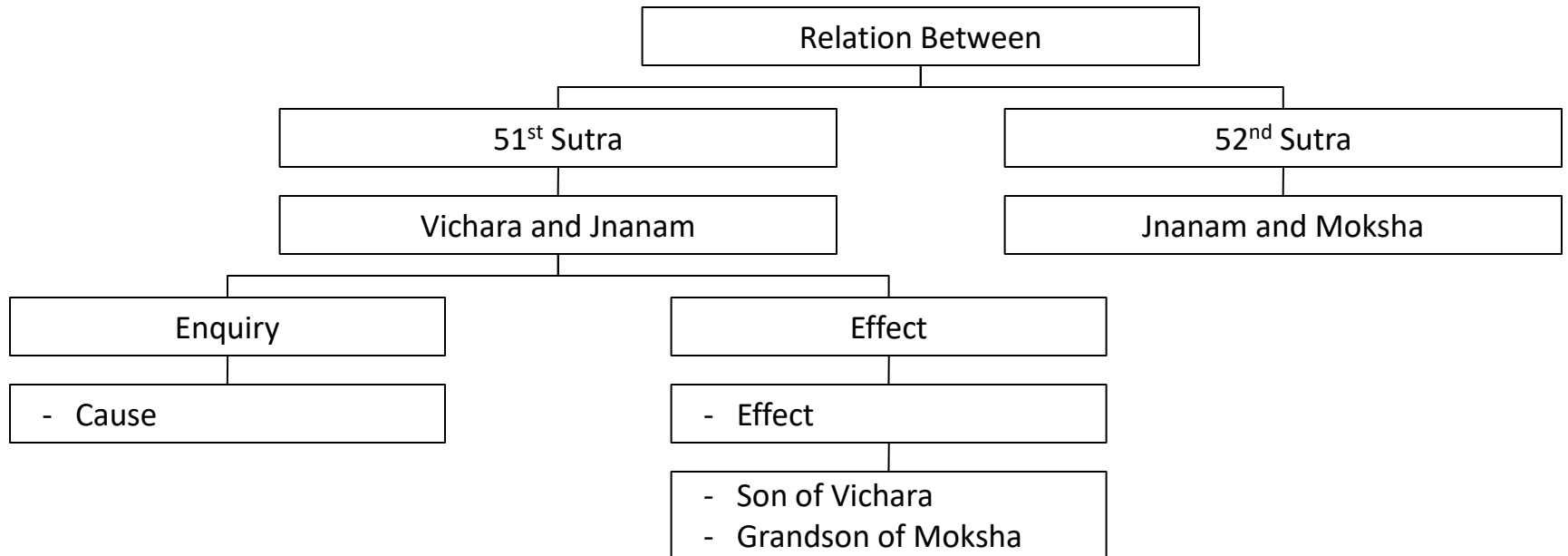
Sutra 52 :

एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः ।
Evam muktiphalaniyamastadavasthavadhrites-
tadavasthavadhriteh

No such definite rule exists with respect to emancipation, the fruit (of knowledge), because the Sruti asserts that state (to be immutable).[3 - 4 - 52]

- Mukti Phala Dhi Adhikaranam – One Sutra, 2 Interpretations.

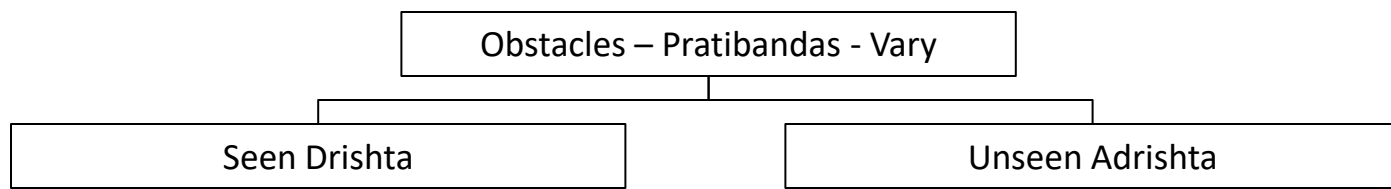
Relation between :



- Karya – Karana Sambandha.

How long Vichara takes to give Jnanam?

- Can't predict, Jnana Utpatti takes time, Knowledge should arise in mind of student.



- Sravana Matrena or Sravana, Mananam, Nididhyasanam Matrena.
- Aniyama = Indefiniteness, Kala Niyamaha Nasti.

Aihikamva – Amushkamva? Niyama Nasti.

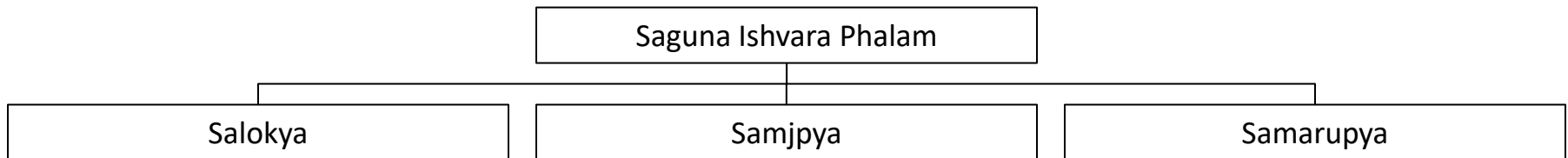
- Vicharan Ena, Jnana Utpatti.

2nd Pair :

- Jnenena – Moksha Utpattihi, not indefinite Purva Uttara Aniyama Atma Nasti, Puryokta Niyama Abava.
- Niyama of Aniyama not applicable in this case.
- What is true gap between Jnanam and Moksha in case of All Jnanis in 4 Yugas?
- In all Yugas, time Gap zero, All when attaining Jnanam, attains Moksha.

Why no Progressive Kala?

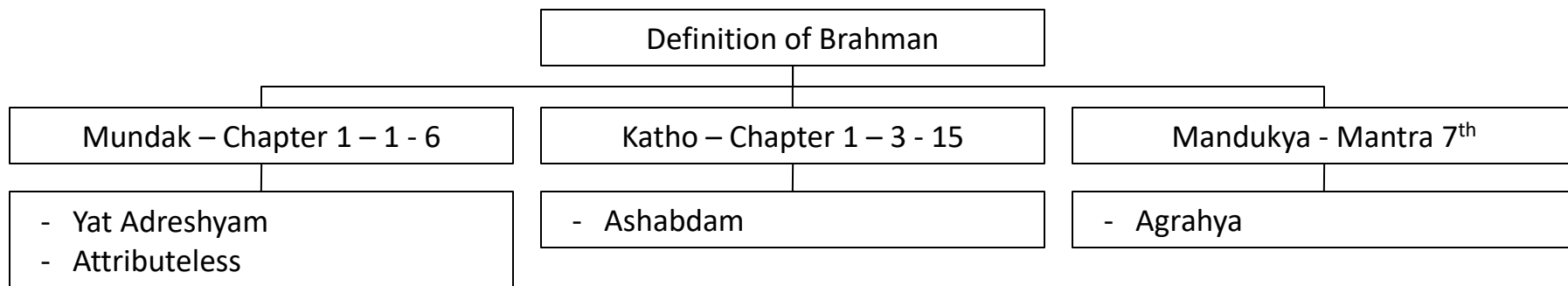
- Jnanam and Moksha – Eka Rupam which does not have a Gradation, Taratamyam.
- Jnanam = Aham Brahma Asmi, no better Brahman.
- There is Taratamyam in Saguna Brahma Upasaka – Eka / Aneka Guna Visishta Brahman.
- There is Taratamyam Gradation in



- In Saguna Ishvara, Gradation is there
- In Aham Brahma Asmi - Jnanam, Eka Rupam, no gradation in Moksha.
- Definition of Moksha = Brahma Bavaha = Brahma Svarupa Aikya Praptihi.

- Attainment of nature of Brahma, Nitya Mukta Svarupa, Samsara Rahitam, Agyana Rahitam, Kartrutva Rahitam, Sanchita.
- Agami Prarabda Rahitam, Janma – Marana – Chakra Rahitam, All 4 not in Brahman.
- Hence Brahma Bava = Moksha Bave, In Nature of Brahman, no Gradation in nature of Moksha, no Gradation.
- No 1/4th or ½ of Mukta and improving Sadhana Chatushtaya Sampatti.
- You are either Brahman or not, Understand I am Brahman or do not understand I am Brahman.
- Jnanam – Brahman Svarupa and Moksha Tara Tamyam Nasti.
- No gradation in all 3, therefore no progression possible, Gradation Abavat, progression Abavat, no time gap.
- Where progressive, there is time gap, Time gap increased, decreased, work harder, OT.
- Between Vichara and Jnanam, time gap exists.

How do you know in Brahman no gradation?



Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- No Gradation in Brahman in 3 Pramanas.

For Jnanam : Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Knower of Brahman is Brahman, verb used in Sruti.
- One who knows Brahman is Brahman, Not will become Brahman, no future tense, past tense, only present tense.

Brahma sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts).[1 – 1 – 4]

- Bhashta , Prabhakara, Vrittikara - No time gap between Jnanam and Moksha.
- Knower of Brahman is Brahman - What is logic behind statement?
- Normally knower of clip not clip, knower of donkey not donkey, Knowledge of Brahman - Unique knowledge.

Knowledge of objects :

- This is clip, donkey, monkey, world.

What is nature of Brahman knowledge?

- Brahman knowledge is only when you are able to say: 'Aham Brahma Asmi'.
- All other knowledge is 2nd / 3rd person singular.
- Brahma Knowledge in the form of 'Brahman Aham Asmi and because of uniqueness of Brahma Jnanam, Brahma Jnanam = Brahma Bavaha.
- Brahman Jnanasya Atma Abinna Rupatvat, Brahma Jnanam Brahman Bava Bavati.
- That Brahma is the Jnanam = Brahma Bava = Moksha, Therefore, Brahman Bava = Moksha.
- No Taratamyam, Progression, Kala Bheda.

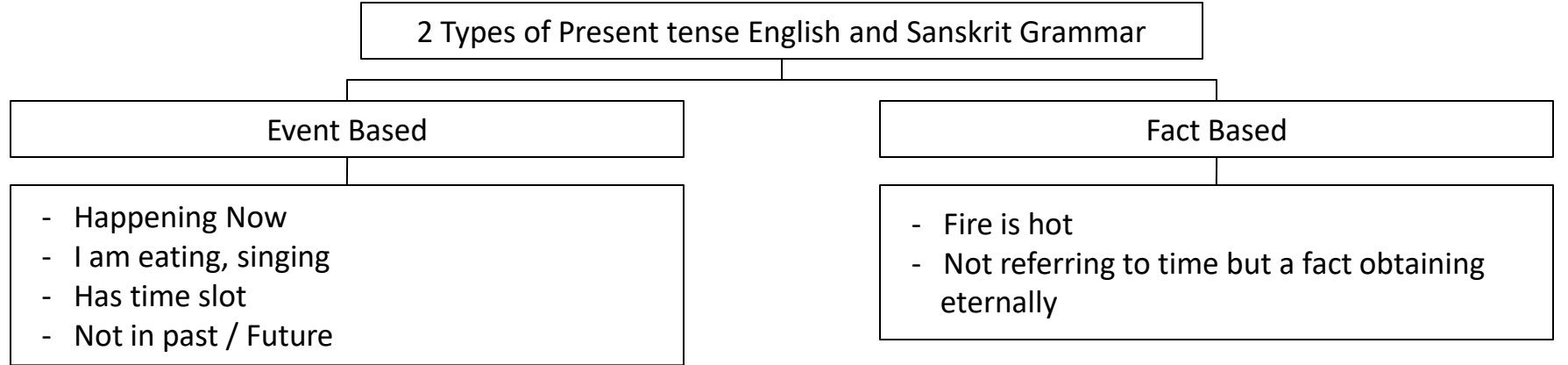
Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Tarati Shokam - Tarati Papmanam, present tense; knower of Brahman is Brahma Samana kale.
- Time of knowledge = Time of Brahma Bava = Time of Moksha.
- Have Jnanam - And still have sorrow means no Jnanam, Knowledge, Brahma Bava and Samsara Abava are simultaneous.
- Amrutatva Bavati... Present tense not event.



- Present tense, not event, revealing fact, Agyana Rahita, I am Sarvada Dukha Rahita Brahma Asmi.
- Therefore Jnana Moksha – Madhye Kala Niyama nasti.

1st :

- Jnanena Moksha... Karya Karana Sambandha.

2nd :

- Jnana Eva Moksha... Abhedha Sambandaha Kala Niyama Nasti.

Word Analysis :

a) Mukti Phala Aniyama :

- There is no Such rule w.r.t Result of liberation.

b) Evam :

- As in the case of result of knowledge.

c) Tad Avastavat Driteh :

- This is known from Scriptural definition of the state of liberation.
- Repetition only for indicating end of 3rd Chapter.

Significance :

a) Mukti Phalam Aniyama :

- Jnanena Mukti, Jnanat Mukti Phala result of Moksha from Jnanam.
- Mukti Eva Phalam Aniyama - Absence of rule applied in previous cause.
- Puroita Niyama, Indefiniteness of Kala - Between Vichara and Jnanena – Indefinite rule applicable.
- Here definite, instantaneous effect of liberation from Janma, Sashti Tat Purusha.
- Tad Avasta - Mukti Avasta, Avadritihi - Scriptural definition.
- Sastra – Sruti – Nyaya Nischaya, Mukteha Avastha - Mukti Rupa Avasta.
- Scriptural state of liberation, from that we come to this conclusion.

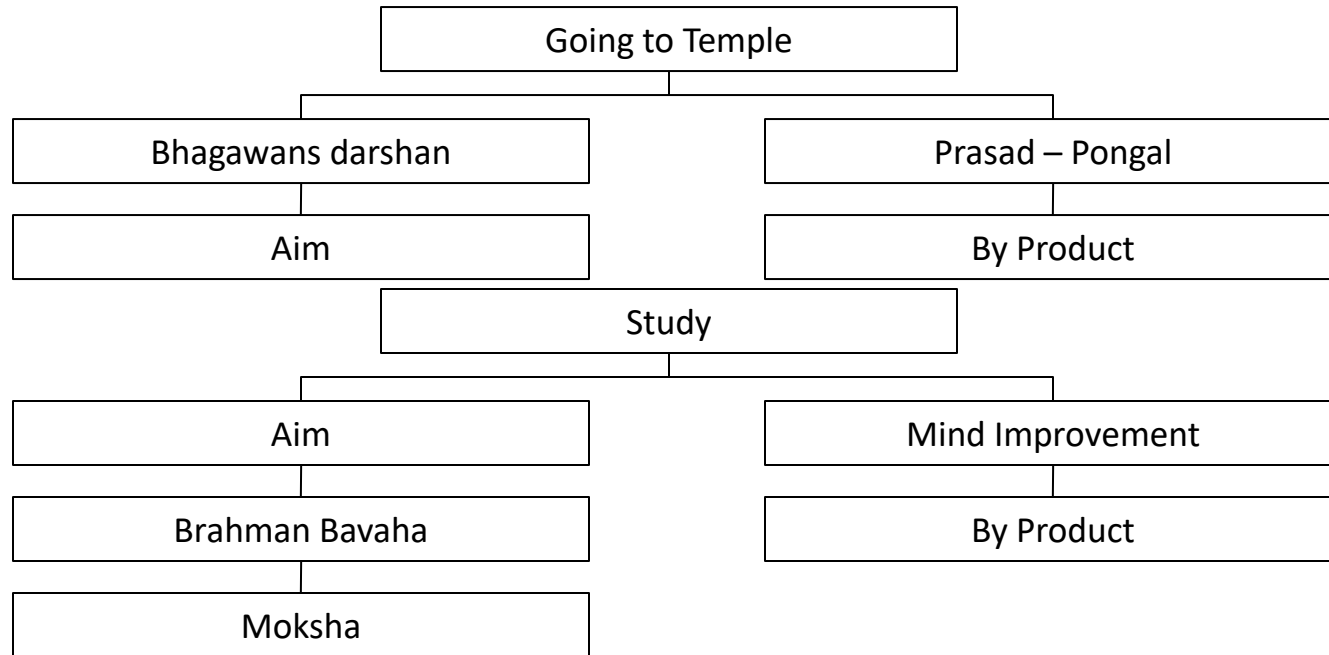
Definition of Brahman :

- Brahma Bava alone is Moksha, being Brahman is Mukta Purusha, Never define Moksha - Not condition of mind.
- If so, progression, regression, time gap will come, Moksha not condition of mind.

- Never define Moksha as condition of mind. If so, progression, regression, time gap will come.
- Mind's condition may change after Jnanam, Refinement of mind after Jnanam is a by product, not aim of seeker.

Aim :

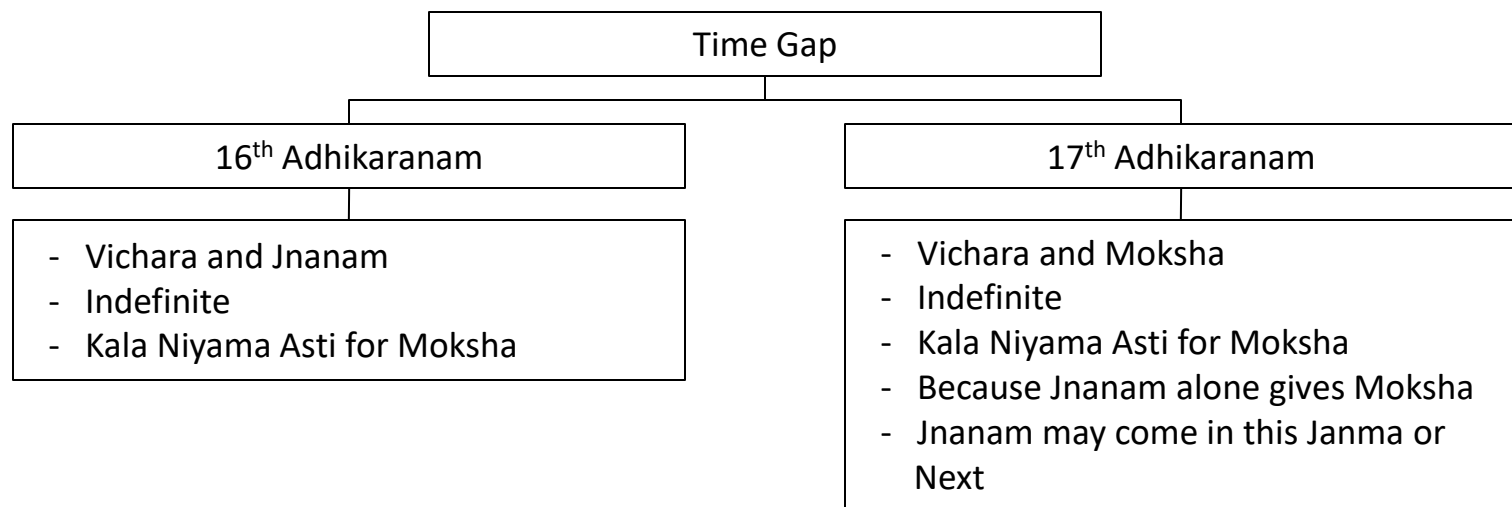
- I am Brahman, not refined mind or improving, wonderful, Lovable, compassionate mind.



- Jnanam gives instantaneous Brahman Bava because Jnanam happens to be - I am Brahman.
- Not event in time but statement of fact, Water is cold, fire is hot, in past, present, future.
- Be clear, that there is no time gap between Jnanam and Moksha is essence of Adhikaranam.
- Definition of Moksha and nature of knowledge make it clear.
- That there is no time gap between Jnanam and Moksha.

2nd Interpretation :

- Cause – Effect relationship between Vichara and Moksha.

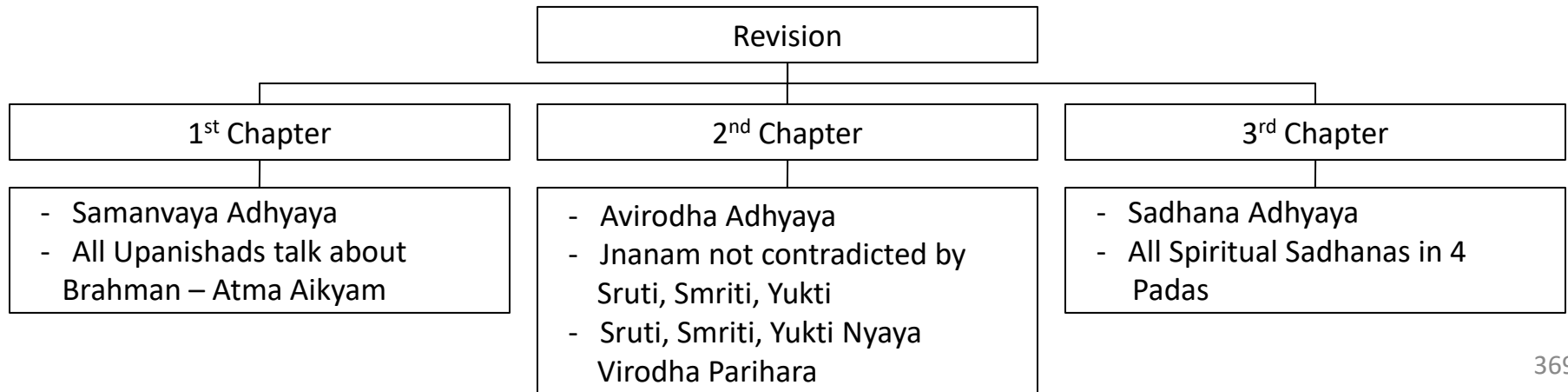


- Jnanasya Aniyama, Mokshashya Aniyamatvam.

Evam :

- Purnayata Adhikaranatva Jnanam Aniyate, Kalaha Aniyama Evam Moksha, Utpatte Api Kala Aniyama, both indefinite.
- Vichara may give Jnanam and Moksha in this or next Janma.
- In previous Adhikaranam also Aniyama, this Adhikaranam also Aniyama.

Shankara	Others
<ul style="list-style-type: none"> - 16 – Aniyama - 17 – Niyama 	<ul style="list-style-type: none"> - 16 – Aniyama - 17 - Aniyama



3rd Chapter

1st Pada

- Emphasises on Vairagyam and through that Sadhana Chatushtaya Sampatti
- Highlights Nischchaya Vairagya Dvara
- Vairagyam given by Jivas travel after death in stages
- Panchagni vidya
- Heaven, cloud, rain, plant, father, mother
- Jiva Gathi Dvara Samsara Varnanam
- Continuous travel womb to tomb not for enjoyment but to come out of Samsara – Tiruvadi Sharanam song – Subramanian Iyer

2nd Pada

- Jnanam Yoga Sadhana
 - Tvam, Tat, Asi Pada Vichara
- Very important :**
- Sutra 25 to 30
 - Central teaching of Brahma Sutra

3rd Pada

- Upasana Yoga
- To Obtain Sharp subtle intellect various Upasanas Prescribed
- Guna Upasamhara Nyaya
- How to combine Upasanas
- Technical

4th Pada

- Karma Yoga
- Svadharma Anushtana
- Religious duties of every Ashrama
- Sanyasa Highlight
- Purva Mimamsa does not accept 4 Ashramas
- As part of Sanyasa Vidhi, Sahakarya Antara Vidhi Prescribed
- Panditya, Balya, Mounam duties of Sanyasi

- Naishtika Brahmachari Vidhi, Vidhura Adhikaranam, Widower – Vidura – An Ashrami Karma discussed.
- Religious duty offering to lord is Karma Yoga, modern Karma yoga is Pancha Maha Yagya
- Classical - Ashrama Karma Anushtanam = Karma Yoga.
- Sadhana Adhyaya = Sadhana Chatushtaya Sampatti and Jnana yoga and Karma Yoga.

Chapter 4 :

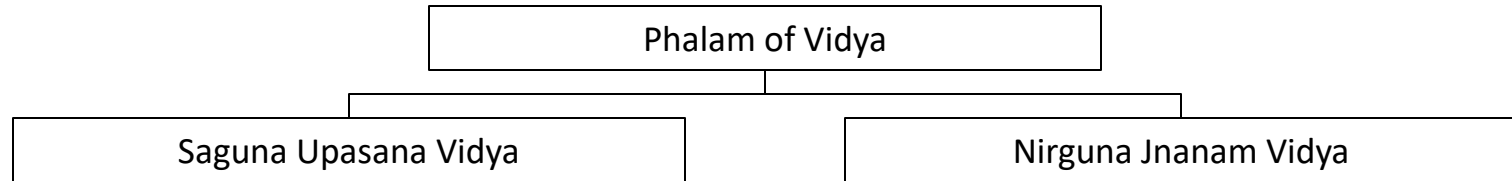
General Introduction :

- 8 Years study of 3rd Chapter Brahma Sutra, Samanvaya, Avirodha, Sadhana Adhyayas over - 3rd Chapter 75%
- Total 16 Sections – 12 Over – 75%

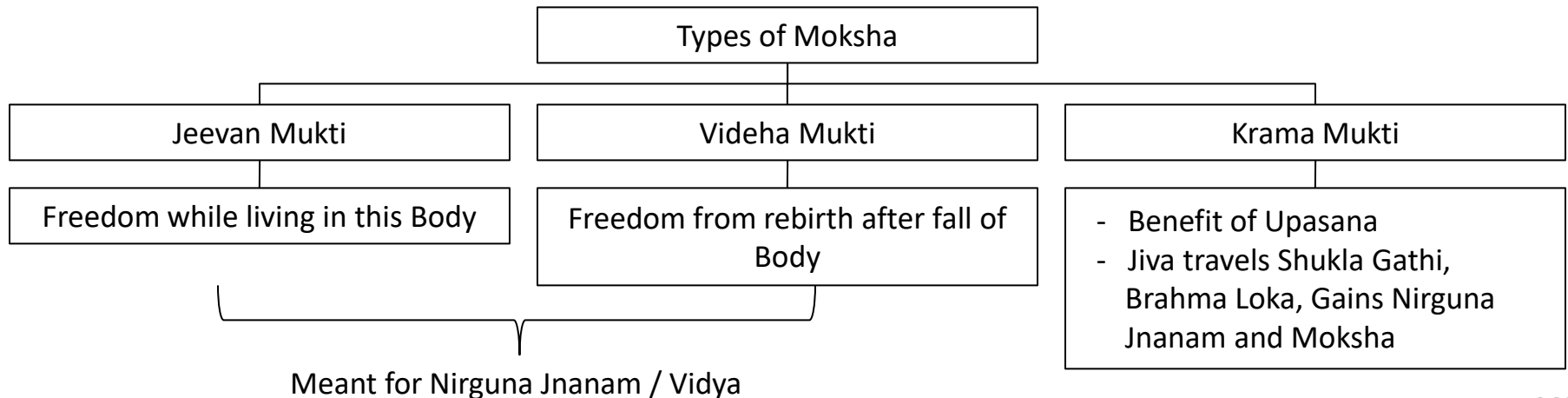
Total	Over	
- 191 Adhikaranam	- 153	- 80%
- 555 Adhikaranam	- 477	- 85%

4th Chapter :

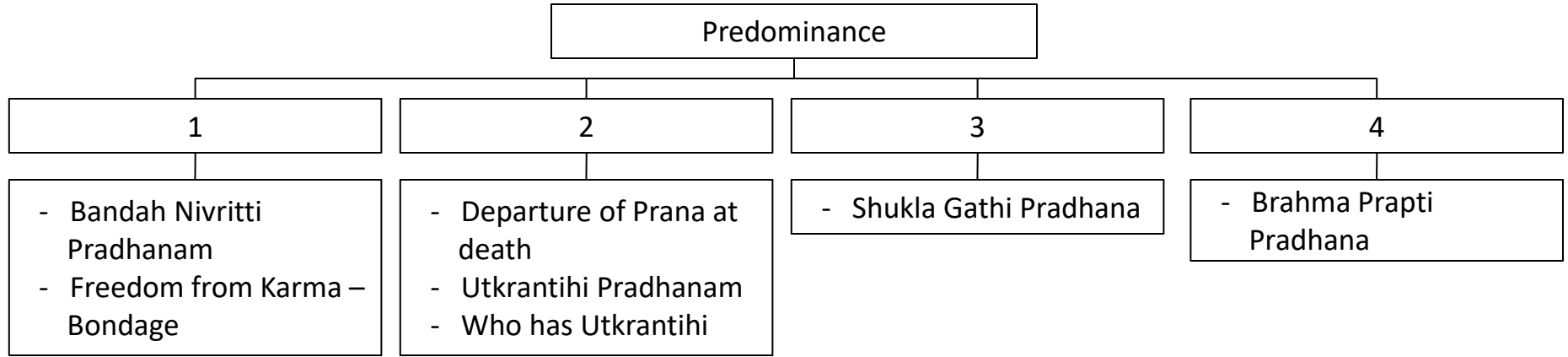
- 4 Padas – 38 Adhikaranams – 78 Sutras, will take 1 year.
- Phala Adhyaya – Natural consequence of Sadhana Adhyaya, Any Sadhana produces Sadhyam – Phalam.



- Phalam = Mukti - Moksha



- 3 Topics interspersed in 4 Padas.



3rd Pada :

- Shukla Gathi Pradhanam, Jeevas travel.

Gita :

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥८-२४॥

Fire, light, day-time, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 - Verse 24]

4th Pada :

- Saguna Brahma Prapti Upasana, Nirguna Brahma Prapti of Jnani.
- Saguna Upasana and Nirguna Jnanam mixed.

General Introduction - 1st Pada :

- Bandha Nivritti Pradhana.

How vidya removes Papam?

- Bandah, Papam, karma Nivritti
- How it happens through vidya, Saguna and Nirguna vidya.

1st Pada :

- Jeevan Mukti Pradhanam, Papakshaya, Bandah, Nivritti Pada.
- 14 Adhikaranam - 19 sutras
- 8 Adhikaranam - 12 sutras Part of 3rd Sadhana Adhyaya.
- Shankara calls it Tritiya Seshaha.
- 12 Sutras = Tritiya Seshaha – Belongs to Sadhana – Adhyaya.

Total	3 rd Adhyaya	New
- 19 Sutras - 14 Adhikaranam	- 12 Sutras - 8 Adhikaranam	- 7 Sutra - 6 Adhikaranam

This is General outline of 1st Pada :

- 1st Adhikaranam – 1st Sutra, Aavritti Asakrut Upadesha.

General Introduction :

- 1 – 8 Adhikaranams – Sadhana.
- Aavritya Adhikaranam – 2 Sutras, primary Sadhana for Jnanam is Sravanam / Mananam / Nididhyasanam.

Brahman Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Now, therefore, the enquiry into Brahman. [1 – 1 – 1]

- Tad Vijingyasva Tat Brahmeti

Synonymous

Jingyasa – Classical definition

Vichara

Jnana Abyasa – Atma Bodha Ajnana Kalu Vasham Jeevan...

Jnana Yoga (Later Addition)

Adhyatma Yoga Dhi gamena Devan... Katho Upanishad ..[chapter 1 – 2 – 12]

Sravanam / Mananam / Nididhyasanam.

Atma Bodha :

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।
कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥

Ajnana Kalusham Jeevam Jnanaabhyasat Vinirmalam
Krutwa Jnanam Swayam Nasyet Jalam Katakarenuvat.

Through repeated practice, knowledge purifies the embodied soul stained by ignorance, and then itself disappears, as the powder of the Kataka-nut disappears after it has cleansed muddy water. [Verse 5]

Katho Upanishad :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

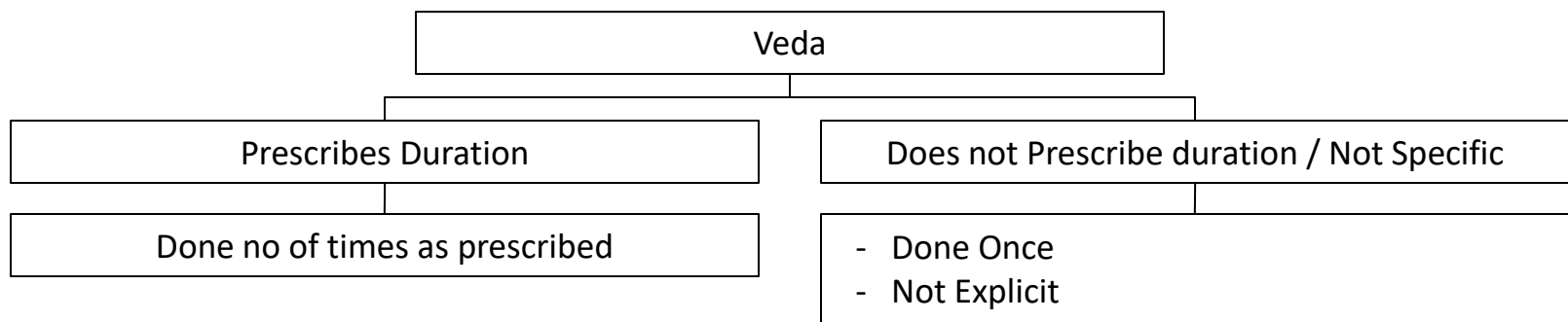
taṁ durdarśaṁ gūḍhamanupraviṣṭaṁ guhāhitaṁ gahvareṣṭhaṁ purāṇam |
adhyātmayogādhigamena devaṁ matvā dhīro harṣaśokau jahāti || 12 ||

“The wise sage, renounces Joy and sorrow by means of Meditation on the inner self, Recognises the ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.” [1 – 2 – 12]

- Vedantic prescription for Vedanta Jnanam and Moksha is Jnana Abyasa – Take Medicine / Abhyasa.

How long, How much, How often?

- Vidhi means duration question comes – Srotavyaha, Mantavyaha, Vidhi – Karma Khanda - Vidhi.



- Japa - 3 times – Avrittim, For every Vidhi Phalam is invisible, Adrishtam = Punyam.
- Varuna Japa for rain, Sound can't produce rain.
- Sound of mantra produces Adrishtam which produces rain / Svarga / Arogya / Putra.
- Vidhi produces Adrishtam - Adrushtam produces Phalam

How many times should I chant to produce result?

- Apaurusheya Vishayam = Adrushtam
- How many oblations, Prokshanam.

Rule :

- Sankrut Krute
- Kirtaha Shastra Artaha.
- Perform once – Shastric Prescription is followed.